The Two Kingdoms

BY

Rev. Thomas Mc Grady.

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THE TWO KINGDOMS.

BY

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PREFACE.

For many years I have been pondering the mysteries of the Apocalypse, and the more I studied that book, the more I felt the inadequacy of the human mind to fathom the depths of divine thought.

The Evangelist beheld in a vision a "beast coming up out of the sea having seven heads and ten horns." What was the significance of that vision? Did it refer to the past or the future? In consulting the opinions of several biblical commentators, I learned that, while entertaining quite divergent views relative to other mysteries of the Apocalypse, they unanimously held that the beast represented secular power, and the seven heads symbolized seven anti-Christian empires, five of which had passed away before the date of the Revelations, as St. John expressly states. What relation could the fallen powers of antiquity bear to the joys and sorrows, triumphs and persecutions of Christianity? Why should the angel reveal to the Evangelist facts of past history, which was closed forever, and which could have no influence, either salutary or deleterious, on the empire of the Church?

I concluded that the kingdoms were yet to come, and that reference was made to the pagan governments of the ancient world, simply, because, the errors of those countries, and the hatred they manifested for the chosen race, would be revived in the age of Anti-Christ.

The binding of Satan for a period of one thousand years was another mystery that I could not solve. In reading St. Augustine's "De Civitati Dei" I learned that the erudite bishop of Hippo interpreted this passage to signify the redemption of mankind from the bondage of iniquity by the vicarious atonement; and he considered the establishment of the Church the dawn of the Millennium, whose reign of virtue and purity would continue until the advent of the final persecution. This interpretation failed to satisfy my mind; for every where in the

world were evidences of Satanic power, and the absence of Christian influence. I beheld the vast continents of Asia and Africa resting beneath the shadow of paganism; and I said that the universality of Christian dominion was yet a dream. I delved into the works of the earlier Fathers; and, while many of their ideas seemed puerile and nugatory, there was much in their writings that deserved serious consideration.

Reading again the prophecies of the Old and New Testament, I became thoroughly convinced that a period of Christian supremacy would yet dawn upon the world, and during a thousand years all nations would adore the Babe of Bethlehem, and seek refuge beneath the shadow of the Cross; and that the thoughts of all men would be directed by the inspirations of the Bible; and all peoples, tribes and tongues would walk in the light of the Gospel and bask in heaven's genial smiles.

In this volume I have endeavored to sustain this idea with Scriptural proofs, and I have speculated on the condition of humanity during the age of the Millennium. The causes which have cooperated in frustrating the prophecies were clearly seen; and I have proved from Scriptural authority, that, when these obstacles are removed, Christ will reign in the hearts of men, and the empire of Satan will be annihilated.

I have dwelt at some length on the foibles of humanity as demonstrated in the lives of individuals, and ecclesiastical and civil society, I have criticised the hierarchy of Catholicism and the ministry of Protestantism as well as secular government for thwarting the purposes of Christianity. In justice to my personal character, however, I avow that malevolence has not actuated me in these strictures. I bewail the decline of religion; and in writing this volume I have sought the amelioration of mankind, and especially the people of my native country. While the glory of the Gospel has been manifested in every age, the power of darkness has won victories in every nation. The good grain has been sown, but tares have appeared in the field, and the empire of iniquity has flourished in the heart of Christianity.

This book treats of the Millennium, Anti-Christ and the end of the world, and the condition of the blessed in heaven; and, hence, I called it the "THE TWO KINGDOMS," the kingdom of Christ and the kingdom of Satan.

I know that my attitude towards the Church, the government and modern society will be denounced by the pulpit and the press. God has given me an intellect and a will, and he wished that I should use these faculties in the formation and expression of my opinions; and, acting in conformity with the purposes of my creation, I do not intend to seek the permission of the world in the promulgation of my honest convictions.

While many Catholic journals will laud my efforts in denouncing the evils of the age, some will undoubtedly solemnly asseverate that my conceptions were begotten in the womb of hell, the foul progeny of a polygamous union with fiendish spirits. I have some reasons to question the infallibility of these soi-disant savants and their pansophical pretensions, and I shall not lose my equanimity by their cynical denunciations and malevolent observations.

These mental pygmies, confident that the wisdom of Soloman has been inseparably connected with the journalistic toga, and transmitted as an essential appendage to the editorial chair, opine that they are able to decide, immediately and without premeditation, all the questions that arise in all the departments of lore; and he, who doubts the inspiration of their oracles, is an infamous heretic beyond the power of reformation and the hope of salvation.

When my first book "The Mistakes of Ingersoll" appeared, these sages claimed that the diction was too grandiloquent. One journal, though doing me justice in many respects, said that it would be a "a great work if three hundred pages of poetry were chopped out of it." If this same editor would imitate the style he so emphatically condemned, and give copious quotations from the work in his columns, the circulation of his paper would increase rapidly.

It is strange that Protestant and secular papers discovered, in the eloquence of the diction, the most charming feature of the book. Perhaps these literary wise-acres condemned the rhetoric of the work, because that fatuous insipidity, which characterizes their columns, was conspicuously absent from its pages.

Some journals totally ignored the receipt of the copy which had been forwarded by the publishers. I presume, however, that they have not yet succeeded in translating the phraseology

into their vernacular, and, when that task is accomplished, they will amuse the public with their opinions.

When we publish our thoughts to the world, we must be prepared to hear adverse criticisms, and I do not ask the press of the nation to spare my feelings in estimating the value of this work. Most of the papers, Catholic, Protestant and secular, were very fair to me in my first effort; and I feel confident that the same sense of justice will inspire them in their review of "THE TWO KINGDOMS."

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* I have used the singular number in this case to designate one continuous period, instead of a succession of centuries.

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THE TWO KINGDOMS.

CHAPTER I.

SIGNS THAT SHALL PRECEDE THE END OF THE WORLD. FALSE CHRISTS AND FALSE PROPHETS. WARS, FAMINES, PESTILENCES. SATAN SHALL BE BOUND FOR ONE THOUSAND YEARS. THE MILLENNIUM. LONG LIFE.

THE history of the universe is the history of mutations and revolutions, creations and destructions, development and decay, the joys of birth and the agonies of death; and the record of time is the passage from the cradle to the grave, from possibility to reality, from entity to nihility. All the works of nature have their beginning and their end. The roseate dawn of birth is followed by the twilight shadows of death. This constant change is manifested in all the objects that surround us. The flowers spring forth in gala robes with the genial rays of vernaltide, and wither and fade in autumn's chilly blast. The trees wave their viridescent locks in the scented breath of May; but soon they don the golden tints of the waning year, and fall to rise no more. The cooing infant and the prattling babe pass into childhood and manhood, thence to the sorrow of old age and the shadows of the grave.

Nations cast aside their swathing bands and emerge from the weakness of infancy and the obscurity of childhood to play their role upon the stage of glory; and after centuries of historic renown the

sword falls from their grasp and they are trampled beneath the march of conquering hosts. As it is with the flowers of the vale, and the foliage of the groves, and the life of man and the history of nations and races, so shall the heavens and the earth pass away. The day will come when the fountains shall be sealed, when the woods shall be silent, when the fields shall be desolate, when the rivers and streams shall be empty, when the mountains shall fall, when the stars shall not shine by night, and the moon shall vanish, and the brilliant light of the sun shall be extinguished.

Seven hundred years before the birth of the promised Messiah, when Israel was yet a free nation, and the hand of Omnipotence held in check the war-dogs of the North and the giants of the South; before the desolation of the temple; when Jerusalem was the seat of a kingdom, one of the greatest prophets, looking through the vista of ages, beheld the destruction of the universe in flames of fire. "A visitation shall come from the Lord of hosts in thunder and with earthquake, and with a great noise of whirlwind and tempest, and with a flame of devouring fire." (Isa. xxix. 6.) "For behold, the Lord will come with fire and his chariots are like a whirlwind, to render his wrath in indignation and his rebuke with flames of fire." (Ibid 66.)

Sophonias, who lived a short time before the captivity of Juda in Babylon, in contemplating the afflictions of his race, was gifted with the illuminations of prophecy, and beheld the destruction of nature in the outpouring of devouring flames of divine wrath. "That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of dark-

ness and obscurity, a day of clouds and whirlwinds." (Isa. i, 14.)

Our Lord himself, speaking of that dreadful event, says, "Immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from the heavens and the powers of the heavens shall be moved." (Matth. xxiv.) "And I saw, when he opened the sixth seal, and behold there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars from heaven fell upon the earth." (Apocal. 6.)

Christ has given us the sign which shall precede the end of the world: "You shall hear of wars and rumors of wars. For nation shall rise against nation and kingdom against kingdom, and there shall be pestilences and famines and earthquakes." (Matth. 24.) "And there shall be signs in the sun and the moon and the stars, and upon the earth distress of nations by reason of the confusion of the roaring of the sea and of the waves, men withering away from fear and expectation of what shall come upon the whole world." (Luke 21.)

From the earliest times, scholars have been engaged in fathoming the depths of religion and the mysteries of human life, in studying the origin and decay of material existence, the birth and death of creation, the beginning and end of all things.

The light of revelation has been cast upon every dark spot in the spiritual life of man, and the voice of infallibility has warned us against the perils of every rock and shoal. But there are many truths which are not essential to salvation, and neither the sacred lips

of Infinite Wisdom, incarnate in the person of Jesus Christ, nor the prophetic utterances of inspiration, have exposed them to the calcium light of certitude; and the living oracle whom the Spirit of Truth has armed with the special prerogative of infallibility, has not dared to withdraw the veil of secrecy in which they are enshrouded like the Holy of Holies in the tabernacle of Israel.

Endowed with the faculty of reason, a gift which renders us akin to the angels of heaven, and like the Ruler of the Universe, we are justified in exercising our minds in the pursuit of truth, especially the truths of eternity, which bring us close to the feet of our Creator and the heart of our Redeemer.

Although the Bible has given us the history of creation and prophesied the end of the world, yet the dates of these great events have never been revealed.

As no scholar has ever been able to decide the question when this planet rolled into space, and became a new agent in the forces of nature, a new actor in the dance of the spheres; so the brightest genius has failed to designate the period when it shall pass from the arena of existence, when it shall vanish from the theatre of the skies.

When the disciples asked our Lord when the consummation of the world would occur, He replied, "Of that day and hour no one knoweth; no, not the angels of heaven, but the Father alone." However, Christ minutely described the signs that would announce the approaching end, and depending upon these uncertain data, men of profound thought have been speculating ever since the fall of Jerusalem, on the fulfillment of the prophecies that pertain to the destruction of the

world ; and they have not hesitated to mention the year when time would be engulfed in the eternal ages, and the silent centuries would respond to the trumpet of doom.

St. Jerome informs us that a certain Judas predicted that the earth would be destroyed in the 3rd century. We learn from history that many expected this catastrophe in the year 365. St. Augustine claims in his valuable work, "De Civitate Dei", that some maintained that the world's history would close with the dawn of the 5th century. The primitive fathers, believing with the Romans that their empire would be eternal, had linked the fall of the imperial city with the annihilation of the globe ; and when the throne of the Caesars was laid in dust by the conquering legions of Odoacer, they looked for the signs that were to proclaim the coming of the fatal hour.

It was a commonly accepted opinion in the early centuries of the Christian era, that the earth would end after 6000 years of duration ; and depending on the chronology of the Greek version of the Codex Vaticanus, which made the period between Adam and Christ 5500 years, some writers designated the year 500 for the fulfillment of the messianic prophecy relating to the destruction of the world.

Again, it was thought that the completion of the first millenium from the infancy of the church would terminate the ages of time.

Rainereus, Bishop of Florence, predicted that the last day would come between 1071 and 1078. Fluentius, another Bishop of the same see, foretold that the 12th century would complete the history of the earth ; while Norbertus taught that the consummation would

occur in the following century. Joachim, likewise a Florentine, designated the year 1260 for the end of the reign of Anti-Christ, and the dawn of the golden age known among the early fathers as the Millenium. Beguini mentioned 1335 as the eventful epoch, and Arnold of Villanova does not differ with him to any appreciable degree in point of time. Wickliffe claimed that the world would come to an end in 1400, and Vincent Ferrier in 1413. Certain German fanatics assigned 1532 as the date of the final calamity, and many Lutherans predicted that it would take place in 1533. Francis Meletus designated the year 1530; Postel, 1536; John of Paris, 1569; Cyprian Leovitius, 1584; Bruschius, 1589; Israel Hubner, 1566; Philip Nicholas, 1670; Nicholas Cusa, between 1700 and 1734; Braubon, 1711; William Whiston, 1714; Bengel, 1834; William Miller, 1844. Again, 1911, 1994, 2000, 2433 and 2537 have been designated by various writers as the periods in which time and eternity shall meet.

I do not pretend to decide the question definitely, for the celestial wires were cut in twain 1900 years ago, and since that time telegraphic communications have been suspended between heaven and earth. Nevertheless, God's message to man has been preserved in the Bible and in the traditions of Christianity, and being in possession of the prophecies relating to the signs that shall herald the reign of Anti-Christ and the destruction of the world, I hope that my readers will not condemn me for temerity in attempting to predict the time when these events shall transpire.

When the disciples of Jesus showed Him the temple and all the beauty of its design, all the treasures which it contained, all the wealth and splendor of its

ornaments, our Lord prophesied that the day was not far distant when this superb structure should be reduced to ashes. "Amen, I say to you, there shall not be left here a stone upon a stone that shall not be destroyed".

Shall this grand edifice, the pride of the nation and the glory of Jerusalem, fall like the temples of Egypt? shall it crumble like the walls of Babylon? shall it decay like the palaces of Nineveh? shall it perish like the cities of Phoenicia? shall it vanish like the lost tribes of Israel? It is destined to pass away like all the works of human hands. The moss and the ivy shall cover its ruins, like the tombs of the patriarchs; its stones shall be scattered like the ashes of the prophets, and its fate shall be mourned by the children of Abraham for thousands of years.

It was the fond hope of Juda that the visions of her seers would be accomplished in the achievement of national independence, and their restoration to pristine splendor and glory; and the people of the chosen race had long dreamed that another Josue would arise from the dust of ages, armed with the shield of justice and the sword of vengeance, and would chase the Roman legions from the Royal City, hallowed by the memory of priests and kings, altar and sacrifice; that prophets would again wake the spirit of the past by visions of a golden age in Jewish history when their legions would be victorious, when their people would be faithful, when their religion would be purified, when their oblations would be acceptable, when their rulers would be just, when their temple would become the everlasting pledge of divine beneficence to the children of Abraham.

Having heard that the fate of their sacred edifice was sealed, they thought that the day of judgment was near, and they requested Jesus to tell them when these things would come to pass, and what would be the sign "of the consummation of the world". Our Savior speaks of these two occurrences in the same language. Jerusalem was a type of the world in its iniquity and ingratitude, and the terrible woes that fell upon the unfaithful city were mere shadows of the calamities that shall overwhelm the wicked world in the day of God's wrath. "Take heed to yourselves, that no man deceive you: For many shall come in my name saying: I am Christ; and they shall seduce many." (Matth. 24.)

History confirms the fact that "false Christs and false prophets" appeared anteriorly to the fall of the holy city. In the 13th chapter of the 2nd book of the Jewish wars, Josephus relates that an Egyptian assumed the role of a prophet in the reign of Nero, and formed a band of "30,000 men that were deluded by him", and he was prevented from breaking into Jerusalem by the armed force of Roman soldiers, acting under the instructions of Felix, procurator of Judea.

Likewise, we learn from the 5th chapter of the Acts, that, even during the lifetime of Luke, Theodas and Judas of Galilee laid claims to exalted powers, and drew many people away from the faith of Christ. In the 8th chapter of the Acts, we read that "there was a certain man named Simon, who before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one. To whom they all gave ear, from the least to the greatest, saying: "This man is the power of God which is called great"

"Who gave himself out as the Blessed Trinity and by his incantations succeeded in having a statue erected for himself on the Tiber, with the inscription: *Simoni Deo Magno*".

Josephus says that Judea was at this time filled with imposters. All the historians of the age testify that these false prophets and pseudo-Messiahs wrought marvelous feats and seduced large numbers, especially among the sons of Israel, who, having rejected the historic Christ, were ready to receive any one coming in His name.

In predicting the fall of Jerusalem and the destruction of the world, Christ foretold that there would be wars, pestilences, famines, earthquakes, persecutions of His Church. And all these signs were fulfilled within forty years from the day that they were announced. There were constant seditions and bloodshed among the Jews, and frequent disturbances and tumults among other peoples and nations. Famine raged in the city of David before its final demolition by the Roman legions; and pestilence, says a great writer on this question, is the natural and usual concomitant of famine.

Eusebius says that during the reign of Nero there was a great earthquake at Rome, and its consequences were so terrific and far-reaching that three cities in Asia were demolished by the force of its vibrations.

Judaism and paganism united their strength to crush the infant church of Christ; but the Gospel triumphed over the legions of its enemies, and the sign of the Cross was revered from the shores of the Tiber to the sultry plains of India. It is true that many of the faithful were driven by persecution to abandon the

teachings of the Nazarene, yet the triumph of Christianity was the admiration of the world, and some scriptural commentators hold that the prophecy pertaining the universal empire of the Gospel was literally fulfilled previously to the fall of Jerusalem.

The signs that were to announce the destruction of Jerusalem and the end of the world are enumerated in the 24th chapter of St. Matthew, from the 5th to the 16th verse. The warnings found in the same chapter, from the 16th to the 22nd verse, have reference to Jerusalem alone. From the 22nd to the 27th verse, our Lord again speaks of the two events in common, and uses the same language in reference to both. From the 27th to the 32nd verse, Christ speaks of the end of the world exclusively, and in the remaining part of the chapter He speaks of both indiscriminately.

The signs that proclaimed the fall of Jerusalem can be regarded as remote signs of the last day, and the others may be called proximate signs. The former are wars, famines, pestilences, earthquakes, the rise of false Christs and false prophets, persecution of the Church apostacies, increase of iniquity and the decay of faith and charity. All these signs were fulfilled during the lifetime of St. John, prior to the dispersion of the Jewish race; and I may add that they have been realized many times since.

The proximate signs of the end of the world are the falling of the stars, the darkness of the sun and the moon, and other terrific agonies manifested in heaven and upon earth. The proximate signs shall proclaim that the reign of Anti-Christ is finished; that God shall protect His Church and disperse her enemies; and He shall arm nature with weapons of

destruction, to annihilate the disciples of the beast and the dragon. And these signs shall immediately precede the last day. Therefore, we cannot take them into consideration in fixing the date of the approaching end, since they will be the finishing strokes of God's vengeance, the culmination of His victory over an atheistic age. It is likewise impossible for us to surmise the fulfillment of the prophetic words proclaiming the remote signs of the earth's final end, amid scenes that so often seem to indicate that epoch.

Many a time since the ascension of Christ the world has been filled with the sound of deadly strife. Nation has risen against nation and kingdom against kingdom, and the earth has been drenched in the blood of humanity. The voice of false prophets has echoed on every shore, and the altar of Belial has been erected in every land. The Prince of Darkness has cast his dismal shadows upon every country, and has held dominion over multitudes in every age. The light of faith sends forth but a glimmering ray, and the night of infidelity is growing black in the shadows of hell. Hatreds increase with every pulse and throb of the human heart, and the flame of charity has expired amid the iniquities of the present generation.

The holy evangelist, in that glorious vision recorded in Revelations, saw the radiant throne encircled with the four living creatures, the authors of the four Gospels and the four and twenty ancients, the twelve patriarchs of Israel and the twelve Apostles of the New Testament. He saw the reign of the Church amidst the altars of Judaism, and the sacrificial flames of heathen Rome, the triumph of the Spouse of Christ over the synagogue and the oracles of paganism, the

birth of heresies, the dismemberment of Christendom, the rise of Mahometanism, the defection of the Byzantine empire, the reign of infidelity and the conquest of atheism, the dawn of the Millenium, the enthronement of Anti-Christ, the end of the world and the last judgment.

Modern commentators have fallen into gross errors in the interpretation of the Apocalypse. Thinking that the persecutions and victories of Christianity have followed each other in the literal sense of the Revelations, they have injudiciously concluded that all the signs mentioned in the New Testament, from the birth of the Church to the time of the Anti-Christian supremacy, have been realized in the history of the past.

The Revelations have a general and a special significance. There have always been wars, famines, pestilences, earthquakes, persecutions, false messiahs, and imposters who preached salvation in the name of Christ, and this is the general significance of the prophecies foretelling the end of the world.

We know that history repeats itself; and all the calamities that have afflicted the Church from time to time, for nineteen centuries, shall be concentrated on her in the last days of her existence, and the period of her sufferings shall last three years and six months. Apostacies shall be multiplied, hatred of Christian principles shall be intensified, and every sign mentioned in the Bible shall be manifested during this reign of iniquity and destruction.

How are we to know that the reign of Anti-Christ is at hand? There is one great and glorious age which is to precede the last conflict between truth and false-

hood, and this is the reign of Christ upon earth for a period of one thousand years.

The inspired penman writes that he, "saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years. And he cast him into the bottomless pit, and shut him up and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that he must be loosed a little time. And when the thousand years shall be finished, Satan shall be loosed out of his prison and shall go forth and seduce the nations, which are over the four quarters of the globe, Gog and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea. And they came upon the breadth of the earth, and encompassed the camp of the saints and the beloved city. And there came down fire from God out of heaven, and devoured them; and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night forever and ever." (Apocal. 20.)

According to this prophecy, the day will come when Satan shall be bound that he might no more seduce the nations. Where there is no Satan, there is no sin, and where iniquity is a stranger, virtue is supreme and innocence sits enthroned in the human heart. Where there is no evil, there can be no violation of the commandments, no adoration of false gods, no cursing, swearing and blasphemy; no desecration of the Sabbath, no disrespect for parents, teachers, rulers

and governors; no contentions, enmities, quarrels, wraths, dissensions, homicides, murders and assassinations; no acquiescence to groveling lust and indulgence in voluptuous pleasures, save those that are legitimized by sacred vows cemented with heavenly benedictions.

Where there is no evil there can be no injustice, theft and robbery; no falsehood, calumny and detraction; no desire for the wealth of others; no breaking of connubial bonds; no ruin of domestic peace and joy; no wrecking of homes and separation of families and abandonment of children. In a world of virtue, there is "charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency and chastity."

The age of the Millennium will be signalized by the total destruction of the empire of Satan and the universal dominion of Christianity. In that age, virtue shall reign in every heart; iniquity shall find no dwelling place in all the wide world. Rulers will be wise, and judges will be just; charity will be fostered in every bosom, and wealth and poverty will then be reckoned among the evils of the past. All the nations of the earth shall be united in bonds of brotherly love, and shall meet like children of the same household around the parental fireside. Every tribe shall bend its knees to Jesus, and every tongue shall sing the praises of God.

That this age shall last for one thousand years is clearly expressed in the Apocalypse. That it shall immediately precede the reign of Anti-Christ, is also evident from the words of the evangelist, who says that after this age, Satan shall be loosed a little time. During this little time he will seduce the nations of

the earth. His empire will become universal; there will be a sudden, instantaneous and general defection, or apostacy from the Christian faith. The period of Anti-Christ's supremacy is designated in the 13th chapter of Revelations as continuing for forty-two months, and in the 12th chapter as a period of 1260 days, and in other places in the Bible it is expressly and emphatically stated that it will last three years and one half. This period of three and one half years is to follow the Millennium, and at the end of the reign of Anti-Christ, the judgment of God shall fall upon the wicked, and both the beast and the false prophet shall be cast into a pool of fire and brimstone, where they shall be tormented forever and forever.

Know that one thousand years from the dawn of the Millennium, Satan shall be loosed, and he will persecute the church for two and forty months, and then the history of the world will close in the victory of Christ and the defeat of his enemies, and the joys of the just and the shame of the wicked shall be intensified in the last general judgment in presence of all nations and all generations.

Looking through the shadows of ages, Isaias beheld the rise of the day-star of human hope, the dawn of the golden age of justice, when Christ would reign with his saints upon earth amidst the pleasures of lost Eden, renewed by the merits of the second Adam, who, as the lion of the tribe of Juda, has slain the ancient foe, and retrieved the ruined fortunes of a fallen race. In beholding the auroral blush of roseate day breaking through the mist and darkness that lay upon the earth, the great prophet of Israel predicted that the Prince of Peace should come and "His empire

shall be multiplied and there shall be no end of peace; he shall sit upon the throne of David and upon his kingdom; to establish and strengthen it with judgment and justice, from henceforth and forever; the zeal of the Lord of hosts will perform this." (Isaias, chapter 9th.)

The royal prophet exclaims in ecstasies of joy, "The Lord hath prepared his throne in heaven and his kingdom shall rule over all" (Psalm 102), "and he shall have dominion over the nations." (Ibid 21.) "All the ends of the earth shall remember, and shall be converted to the Lord; and all the kindred of the gentiles shall adore in his sight." (Ibid.) "And he gave him power and glory and a kingdom; and all peoples, tribes and tongues shall serve him; his power is an everlasting power that shall not be taken away, and his kingdom shall not be destroyed, and all kings shall serve him and shall obey him." (Dan. 7th.)

Describing the special characteristics of that age, the prophet says that "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid. The calf, the lion, and the sheep shall abide together, and a little child shall lead them. The wolf and the bear shall feed; their young ones shall rest together. And the suckling child shall play on the hole of the asp; and the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord." (Isaias 11th.)

Nothing is more positively declared in the Bible than the truth that sin and peace can not coexist in the same heart. Peace is the flower of grace, and the latter is incompatible with the reign of sin. The lifeless tree can not engender leaves and fruit; neither can the soul, shorn of grace, produce spiritual joys, for the

vivifying principle is absent. We are reminded by the voice of inspiration that there is no rest for the wicked; that the wicked are like a raging sea. Christ having come as the prince of peace, destroyed the empire of sin and the power of Satan, and restored man's bleeding heart and troubled spirit to God, the loving Father from whom they had been alienated by temporal interests and corporal affections.

Therefore, when the prophet beholds the dawn of an age in which peace shall reign from end to end, we necessarily expect the banishment of iniquity from every land, the enthronement of virtue in every heart, the destruction of foreign altars, and the supremacy of the Gospel in every country from the north to the south pole. The wolf, emblem of rapacity, represents the avaricious, who hesitate at no robbery or injustice in the acquisition of wealth; and the lamb, type of innocence, signifies the poor, humble and simple of heart, who have been victimized by the oppression of the covetous and dishonest.

These two classes of people, the proud, haughty, heartless capitalist, and the poor, simple laborer, will meet on terms of amity, and forget their ancient quarrels engendered by ancient wrongs, eliminated in the age of grace and righteousness.

The lion, the mighty ones of the world, kings, statesmen, conquerors, shall mingle with the ignorant and simple and the unpretentious, symbolized by the calf and the sheep, and they shall all be led by the simplicity of the Gospel, justly tokened by the innocence of childhood.

Besides the mystic significance of the prophecy of Isaias, there is, also, a literal meaning. It is commonly held by theologians that enmity between man and the animals, and between the different species of

irrational creatures among themselves, was the result of Adam's transgression. Moses states, in the book of Genesis, that when God had created the earth and all things that inhabit the land, He commanded the animals to pass before Adam, that he might name them, and they were obedient to the will of their Creator and the voice of their master.

It is generally supposed, that, previously to the rebellion of our original sire, there was universal peace and harmony upon earth, corresponding to the grace that dwelt in the human heart and adorned the human soul. This was destroyed by sin, and hatred supplanted love; confusion succeeded order, and a deadly conflict began among all the species of mundane creation, and strife between man and man, and war between nation and nation; and the earth was soon crimsoned with the purple stream of life, and strewn with the victims of fierce passions, lashed to fury in the surging tide of battle.

The age of peace and brotherly love shall be felt amidst the animal creation. Man will no longer abuse his power over the lower species; will no longer devour the flesh of animals, a custom which originated in a barbarous age, when the struggle for existence was manifested in every order of Creation, and when the theory of the survival of the fittest was forcibly illustrated in rational as well as irrational life.

When man turns to God in love and obedience, the jarring, grating notes of discord introduced into the psalm of life, by the voice of sin, shall be eliminated; sounds of harmony shall fill the world with joy and gladness; beauty of symmetry shall be restored, and the thoughtless beast will instinctively assume his sphere of action, and show love and submission to man.

The day will come when the prophecy of Isaias will be realized in the triumph of the Church, the Spouse of Christ, over the corruption of a wicked world; when the empire of grace will be universal; when the pure offering of every heart shall go forth to the throne of God from the rising to the setting of the sun; when the commandments will be observed by every child of the human race; when the spirit of the Gospel shall permeate every people and every nation, and the beautiful Sermon on the Mount shall be exemplified in the lives and actions of a universal brotherhood following the footsteps of the Nazarene.

Isaias prophesied that in those days there would be no poverty, no oppression, no slavery; but plenty, peace, and freedom, "And the Lord of hosts shall make unto all peoples on this mountain a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees. And he shall destroy in this mountain the face of the bond with which all people were tied, and the web which he began over all nations. He shall cast death down headlong forever, and the Lord God shall wipe away tears from every face, and the reproach of his people he shall take away from off the whole earth, for the Lord hath spoken it. And they shall say in that day, Lo! this is our God, we have waited for him, and he will save us; this is the Lord, we have patiently waited for him; we shall rejoice and be joyful in his salvation." (Isaias 25th.)

The prophet announces the dawn of an era when Omnipotence will destroy death, which is here used to signify sin, for sin is the cause of death, and by metonymy, a figure frequently employed in biblical language, one is taken for the other. "In what day soever thou shalt eat of it, thou shalt die the death," said the Lord

to Adam amidst the bowers of Eden. Our first parents having violated this injunction, death followed in the wake of sin, and the two have been linked together as inseparable companions. "By one man sin entered the world, and by sin, death; so death has passed unto all men in whom all have sinned."

The fiat of death is universal, and all generations have passed down into the somber shadows of the grave. Where are the patriarchs of Israel who kept the chosen people free from the contaminations of heathen idols and pagan vices? Where are the prophets who saw in their bright visions the star of hope that was to rise upon the gentile nations, and disperse the shadows of ancient superstitions with the illumination of a perfect civilization begotten in a pure worship and a holy sacrifice? They are all dead, they are all silent, they are all gone.

Where is Isaias, who saw the heavenly court arrayed in divine splendor and beauty fair, and the kingly elders standing, in awe, before the majesty of Juda's God, whose lips were purified with celestial flames, that he might be worthy to describe the royal city and sing the glory of the Lord of hosts?

Where is Ezechiel, who beheld the untold victories of the unborn church?

Where is Jeremias, who wept over the desolation of Jerusalem and the desecration of the temple?

Where is Daniel, who foretold the year when Christ would be born, and whose shadow tamed the hungry lions?

Where is David, who conquered the enemies of Israel, and laid the foundation for the glorious reign of Solomon?

They are all silent, they are all dead, they are all gone.

Where are the illustrious kings of Egypt, whose names are inscribed upon every stone of the ancient cities of Memphis and of Thebes, who erected those vast pyramids that have stood for forty centuries, like sentinels upon the sands of the Nile, and have watched the growth and expansion and decay of the mightiest empire that ever flourished on the shores of the Dark Continent?

Where are the renowned men of the Cushite race, the founders of Ocadh and Aden, whose walls were built with bricks of silver and gold?

Where are the fathers of the ancient dynasties, immortalized in the verse of epic poets?

They are all silent, they are all dead, they are all gone.

Where are the philosophers of the portico and the academy, the seven wise men of Greece, and the bards who have encircled her mountains with sacred memories and hallowed her streams with the voice of magic that has charmed all nations, like the notes of distant harps sounding through the shadows of night, like the sighs of the spirits whispering from the tomb of forgotten ages, like the echo of familiar strains that we heard in our childhood years?

Where are the statesmen who sat in her councils and framed the laws of the country; the orators who swayed the multitude, as the gale moves the ripening grain, and who inflamed the heart of the nation with the fire of patriotism, and filled the soul of the warrior with love of freedom?

They are all silent, they are all dead, they are all gone.

Where are the renowned men who established the monarchies of Europe and who rocked the nations of modern times in the cradle of infancy? Where are

the heroes who carried the banner of victory over prostrate armies, and who raised the ensign of power upon the walls of conquered cities?

Where are the ancient painters, who immortalized the canvas with master-strokes of the brush; the sculptors who gave the marble the forms of life and beauty; the musicians who charmed the world with symphonies divine?

They are all silent, they are all dead, they are all gone.

The decree has been promulgated that it is appointed unto all men once to die; and the pale steed seen in the vision of St. John, has conquered every tribe and people from the origin of human society until now, and his triumph shall be consummated only when humanity is wrapped in the weird raiment of the tomb.

Three thousand years ago the great epic bard sang of the human race:

"The race of man is as the race of leaves;
Of leaves, one generation by the wind
Is scattered on the earth; another soon,
In spring's luxuriant verdure, bursts to light.
So with our race; these flourish, those decay.
Wretched mortals! for of all that breathe
And walk upon the earth or creep is naught
More wretched than the unhappy race of man."

Yet the day will come in the march of time when death shall be robbed of his sting, and smiles of joy shall fall like heaven's fairest rays upon the shadows of the grave. The sorrows of death arise from the mystery of the tomb, for in this world of carnal corruption, where we are constantly exposed to the assaults of hell and the snares of the devil, no man knoweth whether he be worthy of love or hatred.

But in the peaceful, happy reign of Christ upon earth, Satan being bound, sin shall be no more, at least sins of mortal consequences, and the soul clad in the snowy robes of baptismal innocence, shall smile in its triumph over the victory of the grave.

The nations will sing a canticle to the throne of the living God for the blessings of the Millennium. After thousands of years of patient endurance, years of blood and suffering, years of strife and persecution, years of sin and destruction, years of conflict between the powers of darkness and the light of grace, the Savior will triumph over the human heart; Jesus will appear panoplied in full armor, to battle for the rights of the just. The faithful, looking back over the dark centuries of the past, when the Church was seemingly deserted by her Spouse, and iniquity stalked the land, and the world echoed with the tramp of infidelity and the footsteps of atheism, marching on in their path of conquest, will hail the sunrise of that golden age with grateful souls and joyous hearts. "For the hand of the Lord shall rest in this mountain; and Moab shall be trodden down under him as straw is broken in pieces with the wain." (Isaias 25.)

The holy mountain is the city of God, the Church militant upon earth, where the prayers of the faithful and the obedience of the just, where the spirit of love, ever dwelling in the members of Christ's mystical body, render this habitation of the righteous like unto the kingdom of the predestined in heaven where Omnipotence sits enthroned.

We must not think for a moment that the prophet, in his reference to Moab, speaks of the nation that dwelt on the eastern confines of Canaan; but he refers to the power of iniquity of which this tribe was a figure. The promise that Moab shall be destroyed and trodden

under foot, signifies the fall of Satan's empire, when the angel shall bind him and cast him into the bottomless pit and shut him up for one thousand years.

"For behold," in those days, says Isaias, "I create new heavens and a new earth, and the former things shall not be in remembrance, and they shall not come upon the heart. But you shall be glad and rejoice forever in these things which I create; for behold, I create Jerusalem rejoicing, and the people thereof joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her nor the voice of crying. There shall be no more an infant of days, nor an old man that shall not fulfill his years. For the child shall die a hundred years old; and they shall build houses and inhabit them, and they shall plant vineyards and eat the fruits of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree, so shall be the days of my people, and the works of their hands shall be of long continuance." (Isaias 65.)

In these words God promises joy, peace, prosperity, and length of days to his people, whose possessions shall not be confiscated by inimical governments.

During the past centuries the Church has been constantly persecuted, and Christians have been deprived of their legitimate possessions by the enactments of legislatures. The widow and the orphan have been robbed of the property and the substance left by the charity of the devout. The disciples of the Cross have been driven from their native land, to seek homes beneath foreign skies.

When the kingdom of Christ shall become perfect in its organization, pure in its spirit, and universal in its extent, the followers of the Galilean "shall build

houses and inhabit them, plant vineyards and eat the fruits of them," and the days of the just shall be "as the days of a tree."

We learn from the first book of the ancient Testament, that when God created man, he was innocent, and holy, and happy. His life was a joy. His sole occupation consisted in regulating his heart in obedience to the will of God. A curse was pronounced on Adam for his transgression, and this curse descended upon his posterity. "I will multiply thy sorrows and thy conceptions; in sorrow thou shalt bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee." And to Adam he said, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labor and toil thou shalt eat thereof all the days of thy life. Thorns and thistles shall it bring forth, and thou shalt eat the herbs of the earth. In the sweat of thy brow thou shalt eat bread till thou return to the earth out of which thou wast taken." (Genesis 3.)

Eden, with all its wealth of vegetation, with all its beauties and fascinations, with all the charms which the Creator had bestowed upon it, and with which nature had embellished it, was suddenly annihilated by a thunderbolt of divine wrath. It passed away from the knowledge of man, or remained a dream of faded glory. Sin was the weapon which blighted the sacred joys that reigned in the heart of pristine man, and destroyed the homes consecrated by the breath of God, and shaded by the wings of angels.

Before the fall of Adam, it is commonly believed that immortality was a gift bestowed on human nature. St. Thomas says that man was incorruptible, not be-

cause his composition enjoyed the character of incorruptibility, but the soul possessed a vital force that preserved the body from decay. A body can decay either interiorly or exteriorly. The former mode of corruption is accomplished through the consumption of the fluids that permeate the system. This could be prevented, says the Angelic Doctor, by consumption of foods. The latter mode of corruption could take place by atmospheric agencies; and St. Thomas holds that this could have been avoided in Eden, for he quotes John Damascene for the assertion that Paradise was a place favored with a temperate, gentle, pure climate, and adorned with plants ever green and flowers ever roseate. (1. 1. Qu. 102, Art. 2.)

Now, since all of Eden's joys and all man's prerogatives have been lost by sin, it is consistent to believe that, when the day of universal emancipation from the power of darkness shall dawn upon a curse-laden world, the ancient gifts shall be restored, at least in part, and the earth shall again be gladdened with the smiles of God and the song of angels. Men shall be emancipated from the bondage of labor, for Paradise will bloom again, and the tree of life will bring forth the ancient fruit that shall serve as an antidote for the ravages of time and the waste of years.

I do not mean to say that death shall be no more, for death was the curse of the original infection, and that taint flows down from the fountain of our race through the long, wide stream of humanity. No, death shall not be abolished, but its sorrows shall be mitigated. It shall not be abolished, for original sin is coeval and shall be coextensive with the race of Adam; and death, the result of original sin, shall make no exception in the choice of its victims.

In the first ages of the world's history, men lived

eight and nine hundred years. Human longevity was abbreviated on account of the multiplication of human iniquities. When the earth became the home of Beelzebub, instead of the angels of God, the Almighty said, "My spirit shall not remain in man forever, because he is flesh, and his days shall be one hundred and twenty years. Now giants were upon the earth in those days." (Genesis 6th.)

Length of years and magnitude of stature were rewards of virtue; so brevity of life with corporal debility and quantitive insignificance, were punishments of sin.

God promised Moses that the faithful disciples of the law would live long upon the land which he would give them. (Exod. 20-12.) "Keep my commandments and my judgments, which, if a man do, he will live in them." (Levit. 12.) And, again, he exhorts the Israelites to be just, "that thou mightst live a long time upon the land which the Lord thy God will give thee." (Deut. 25-10.)

Three thousand years ago he spoke to Solomon in paternal accents, "If thou wilt walk in my ways and keep my precepts and my commandments as thy father walked, I will lengthen thy days." (3 Kings 3-14.) The Most High confirmed these promises through the voice of the royal prophet, "The fear of the Lord shall prolong days, and the years of the wicked shall be shortened. (Prob. 16-27.) "The fruit of the just man is a tree of life." (Prob. 11-30.)

The tree of life was to blossom and bloom and fructify forever, and the children of Adam were to live on its luscious fruit and rest beneath its shady branches. The wintry blast should never blight its tender vines, and the brumal snows should never wither its verdant leaves. Its youth would outlive

the frost of centuries, and its life would not fade with the "rumble and the roll and the roar" of ages.

Man was to be as the tree of life, and its fruit would renew the waste caused by the ravages of time. Therefore, when the reign of grace is restored, and iniquity is banished, and God is enthroned in the hearts of men, the life of the individual shall be measured by centuries instead of decades, and childhood shall be extended from a score to a hundred years; and while death awaits every individual, yet the infant born during the Millennium shall live until the reign of Anti-Christ

CHAPTER II.

THE FATHERS AND THE MILLENNIUM. THE JOYS OF THE LAST AGE. THE RESTORATION OF EDEN. WHERE IS EDEN. THE LOST ATLANTIS AND OTHER LANDS.

IN this chapter I will amplify what I have said in the preceding chapter in describing the characteristics of the Millennium as represented in the writings of the early fathers. Every reader of church history is perfectly familiar with the fact that the most erudite theologians and Scriptural scholars of the first ages of Christianity believed in the ultimate restoration of God's supremacy over the human heart, which would be manifested in the triumph of grace, the exaltation of virtue, the reign of fraternal charity, and the banishment of every obstacle to human happiness, in the renewal of the carnal joys of Eden. While some of the fathers fell into gross errors in supposing a purely carnal Millennium, yet there is much in their writings that is strikingly confirmed by the prophecies of the Ancient Testament. Papias, one of the Presbyters of the infant Church, is quoted by several writers in support of this doctrine. The traditionary parable found in the works of this writer, and, by some, attributed to our Lord, would confirm the belief in a carnal Millennium. The following is the parable found in the works of Papias:

"The day will come in which vines shall grow, each having ten thousand boughs, and on each bough ten thousand branches, and on each branch ten thousand switches, and on each switch ten thousand clusters,

and on each cluster ten thousand grapes, and each grape, when pressed, shall yield twenty-five measures of wine. And when one of the saints shall take hold of a cluster, another cluster shall cry out, 'I am a better cluster, take me, through me bless the Lord."

Irenaeus, commenting on these words, subjoins: "In like manner, a grain of wheat shall produce ten thousand ears, and each ear shall have ten thousand grains, and each grain ten pounds of fine, clean flour; and other fruits and herbs according to the proportion befitting them; and that all animals using this food which is obtained from the earth, shall be at peace and harmony, subject to men with all subjection." (Oxford Edition of Irenaeus' Works, p. 528.)

How beautifully does this language accord with the 11th and 25th chapters of Isaias! Irenaeus taught that after the resurrection, the saints, in different degrees of proximity, according to their merits, would enjoy the sight of God upon earth for a thousand years. "Everywhere shall the Savior be seen, as they who see him shall be worthy." (Irenaeus' Works, p. 537.) Irenaeus quotes, in favor of this opinion, the authority of the Presbyters who had seen and heard St. John, and who, perhaps, had imbibed their doctrine from the Evangelist himself, or, at least, had been impressed through his teachings with the idea that the Millennium expressed in the Apocalypse would come after the resurrection.

The opinion of Irenaeus and others of his school seem to indicate that the thousand years mentioned in Revelations was to be a season of preparation, that the saints might become inured to the sight of God before entering into divine companionship, which constitutes the plenitude of spiritual fruition. "All these and other sayings (he refers to the 25th chapter of Isaias)

are without controversy spoken of the resurrection of the just, which takes place after the coming of Anti-Christ, and the destruction of all nations, who are under him, in which the Christians shall reign on the earth, growing by the sight of the Lord, and, through him, shall be habituated to receive the glory of God the Father, and shall in the Kingdom receive a conversation and communion and unity of spiritual things with the holy angels. And as God who raiseth men from the dead, really is, so, also, doth man really, and not allegorically, rise from the dead, as we have shown at such length. And as he truly riseth, so, also, shall he truly be practiced for incorruption, and shall be enlarged and strengthened in the periods of the Kingdom, so as to become capable of receiving the glory of the Father. In this new heaven and new earth, man shall abide ever new, and having intercourse with God." (Ibid, p. 533.)

After speaking of the threefold habitations of the saints as they had brought forth thirty, sixty, or a hundred fold, he says that "Then shall those who are saved, be ranked and ordered, and by gradations such as these, shall they advance, and that by the spirit do they ascend to the Son, and by the Son to the Father." (Ibid, p. 537.)

The wine and wheat mentioned in the Ancient Testament, and quoted by Papias and the Presbyters, are explained in a mystical sense by Irenaeus, as signifying the Holy Eucharist. Together with the risen saints, Irenaeus maintained that those who had resisted the persecutions of Anti-Christ would live on, and their ranks would be multiplied by natural generation. (Ibid, p. 533.) He also expected the restoration of the City of David, and he held that the prophecies pertaining to the aggrandizement of the Israelitic nation

would be fulfilled in the Christian Church. "We have seen a little while before that the Church is the seed of Abraham, and, therefore, that we may know in the New Testament after the Old, he shall, out of all nations, gather together those who shall be saved, raising up from the stones children to Abraham." (Ibid.)

The opinion of Justin Martyr harmonizes with the doctrine of the Millennium, and he claims that this doctrine pertains to the soundness of Christian faith. After quoting extensively from the 65th chapter of Isaias in support of this tenet, Justin continues: "A teacher of ours, whose name was John, one of the twelve Apostles of Christ, foretold in a Revelation, which was made to him, that those who believe in our Christ should pass a thousand years in Jerusalem; and that, after that, there should be an universal, and, in a word, an eternal resurrection of all men together, and then the judgment." (Oxford Edition of Justin's Works, p. 176.)

In his controversy with Trypho, Justin admitted that he believed that Jerusalem would be rebuilt, and that Christians would live in joy with Christ and the patriarchs and prophets of Israel. Moreover, he emphasized the opinion that any who deny this doctrine are not Christians, but "godless and impious heretics But I and all other Christians whose belief is in every respect correct, know that there will be both a resurrection of the flesh, and a thousand years in Jerusalem, which will then be rebuilt and adorned and enlarged as the prophets Ezechiel, Isaias and others declare." (Ibid, pp. 174. 175.)

Again, Justin says: "Men from every country, whether slaves or free, if they believe in Christ, and acknowledge the truth in his words, and in those of his prophets, know that they will be together with him in

that land, and shall have an incorruptible and eternal inheritance." (Ibid, p. 241.)

Melito, Bishop of Sardis, one of the most spiritual men of his age, and who was regarded by many Christians as a prophet, held the same view of Chiliasm as Irenaeus and Justin. He made a journey to Palestine for the purpose of studying the Bible, and we can presume that he understood the Apocalypse thoroughly, for, in his day, the meaning of that book was preserved, in its integrity, in the holy city.

Writing on this topic, Gennaduis says: "In the divine promise we look for nothing earthly, as the Melitans hope; no marriage union according to the phrensy of Cerinthus and Marcus; nothing pertaining to meat and drink as Irenaeus, Tertullian, Lactantius, according to Papias; nor do we hope that for one thousand years after the resurrection, the reign of Christ will be on earth, and that the saints will reign with him amid delights, as Nepos taught, who feigned a first resurrection of the righteous, and a second of the ungodly, and that, between these two, the nations who know not God will be kept in the flesh in the corners of the earth." (Notes of Oxford Edition Ter., p. 125.) This passage illustrates the general teachings of the first ages in reference to the Chiliastic theory.

Tertullian limits the joys of the Millennium to spiritual joys. "This (Jerusalem), we say, is provided by God for receiving the saints upon the resurrection, and refreshing them with the abundance of all (only spiritual) good things, in compensation for those which, in the world, we have either despised or lost." (Ibid.) Then the author states that after the resurrection, for a thousand years, the faithful, the saints of the Church, shall dwell in "Jerusalem divinely built,

brought down from heaven. This both Ezechiel knew and the Apostle John saw." (Ibid, p. 126.)

The doctrine of Chiliasm, the doctrine that Jesus would restore his children to the ancient city of Juda, that his disciples, having inherited the promises made to Abraham two thousand years before the reign of Christianity would dwell in this glorious habitation, that the land of Canaan would again flow with milk and honey, that there would be one thousand years of peace, happiness and love—this doctrine was universally taught by the fathers of the first centuries. Some looked upon the reign of Chiliasm as the season of carnal joys, while others believed that there would be only spiritual delights. Nevertheless, there was no dispute about the substance of the doctrine, and there were none to deny that the Millennium would ever become a reality, or to hold that such an age was not authorized by the teachings of the Bible and Christianity.

Origen was the first great scholar who opposed Chiliasm. He maintained that the fathers of the preceding age had been misled in the interpretation of the prophecies, accepting the promises in a literal, instead of a mystical sense. Other writers of a later date, also, held that their predecessors had been guilty of Judaizing the sacred text, and drawing conclusions in accordance with the carnal notions of that perverted race. Dionysius of Alexandria, the disciple of Origen, imitated the example of his master in combating the doctrine of the Chiliasts.

But still the idea of the Millennium continued both in the East and West till after the time of St. Jerome. We must not forget one significant fact, that the Millennium was taught by many scholars of great merit, even during the last age of its existence. Jerome

writes that Apollinaris answered Dionysius in two volumes, and that the question was still undecided in his day. He furthermore confessed that it was a subject of exceeding perplexity, even to himself, for he acknowledged that he did not possess the moral courage to oppose the views of so many of the ancients. The writings of Jerome convince the reader that he believed in a spiritual Millennium in contradistinction to the carnal Millennium of his predecessors. However, he thought the Chiliastic idea would not be fulfilled on earth, but in heaven.

Augustine also adhered to the doctrine of a spiritual Chiliasm, and he differed with Irenaeus, not only in the nature of the joys that would characterize that age, but, also, in the period of their fulfillment, believing that the Millennium would succeed the last judgment. "That eighth day" (Job 20-26), writes Augustine, "signifies the new life at the end of the world; the seventh the rest of the saints, which shall be on earth. For the Lord will reign on earth with his saints as the Scriptures say, and will have a Church here where no evil shall enter. For the Church shall appear first in great brightness and dignity and righteousness. After the sifting of the day of judgment the mass of the saints shall appear (separated from the chaff) resplendent in dignity, very mighty in good deeds, and showing forth the mercy of their Redeemer. And then shall be the seventh day. When the sixth day (of the redemption of man after the image of our Creator in Christ) shall have passed away, then shall come the rest after the sifting, and the saints and the righteous of God shall have their Sabbath. After the Sabbath we shall pass into that life and that rest of which it is written, 'that eye hath not seen nor ear heard.'" (Ibid, p. 129.)

Augustine says that they who believe in this doctrine have argued that there should be a Sabbath of ages as well as a Sabbath of creation; that at the end of six thousand years, the saints should take their rest with God, a holy rest after man's ejection from "the bliss of paradise, entailed by that great sin, into the sorrow of this mortal life; so that since it is written one day is with the Lord as a thousand years, and a thousand years as one day, the six thousand years (of the duration of the world) being accomplished, as it were six days, there should follow, as it were, the seventh in the last thousand years, the saints, namely, rising again to celebrate their Sabbath. Which opinion would be at all events unobjectionable, if it were believed that the saints should in that Sabbath have spiritual joys through the presence of the Lord." (Ibid.)

These few quotations will serve to show that Chiliasm is almost as ancient as Christianity. It originated early in the second century, shortly after the death of St. John. If it has been abandoned by later writers, we can justly attribute this change to the many gross absurdities which characterized the opinion of the early fathers on this question, and not to the indefeasibility of the doctrine as taught by inspired men.

The ancient Chiliasts made some serious mistakes in the exposition of their theory. In the first place, they generally maintained that the joys of that age would be of a purely carnal nature, which is wholly inconsistent with the spirit and the letter of the Gospel. Again, they taught that Christ would personally reign on earth; that the just would be regaled with the joys of his visible presence; that the Millennium would follow the resurrection. Whereas the New Testament, and especially the Apocalypse, distinctly precludes the possibility of an intervening age between these two

great events, and plainly teaches that the Millennium will be the reign of grace distinct from the personal reign of Christ.

The Bible plainly teaches the doctrine of the Chiliasts, purified from these errors. It plainly enunciates the fact that a period will come in the history of the Church, when all nations shall be gathered into the pale of Christianity, when Christ will wield the governments of the globe with the magic charm of his invisible grace, and peace and harmony shall prevail among all people, when the fiats of kings and the mandates of rulers, the decrees of legislatures, and the enactments of parliaments shall be framed in strict concord with the spirit of the Gospel.

Pride, ambition, and avarice have been the cause of many evils, impelling man to trample upon right and justice for the sake of accumulating wealth and acquiring power and fame, that they might enjoy an ephemeral distinction about the toiling masses. The poor have been trodden beneath the grinding oppression of plutocracy, clad in the robes of royalty, and crushing its dependents with the sword of conquerors, and ruling them with the scepter of kings. In the reign of grace, the monarch of the glittering spheres and flaming orbs will stem the tide of tyranny and break the rod of despotism, by providing for the necessities of the poor and needy in the restoration of Eden's silvery streams and shady groves.

A hungry man can not be happy. If he lifts his eyes to the dazzling worlds that roll through infinite space, and fill the azure zones with a flood of billowy light; if he soars above mundane creation in sublime flights of thought engendered by the contemplation of Omnipotence in the manifestation of his works, he will soon descend in ridiculous bathos from the glory

of distant globes and unseen lands to the question of bread and meat.

We have already seen that the original idea of corporal immortality was destroyed by the rebellion of the creature. We have already seen that Eden's tree of life was to bloom and fructify forever, and that the children of Adam were to live on its fruit, and the shadow of death should never fall upon a human home. When that age of joy shall dawn, while death shall haunt the footsteps of humanity, Eden will bloom anew, and the tree of life will furnish a panacea for all human ills, and the sorrows of poverty and the pangs of hunger will be no more. Hence, when the prophets speak of the fat things and the wine and the wheat, it is understood that these temporal blessings shall be granted merely as a means of obliterating the impediments to man's spiritual delights, that being free from the harrowing obligation of providing for his corporal necessities, he may be at liberty to devote all the strength of his mind, all the energy of his soul, all the affections of his heart, to God his Creator and Redeemer. Wherefore, the joys of the Millennium will not be the carnal pleasures of sense, as taught by the Jews and the fathers of the infant Church, but the pure ecstacies of delight engendered by the untrammeled contemplation of divine goodness and beneficence.

In the first age of the human race, there was but one tree of life, and Eden was limited in its extension, for there was but one family to live on its fruit. No doubt that, in the divine economy, the rejuvenating tree would have been multiplied and Paradise would have increased with every generation, and grown in every land, as the earth became peopled with the scions of our race.

Since I have alluded to Eden, I will say a few words about the location of the spot, made famous by the voice of inspiration, as well as by the song of the bard and the harp of the muse. The most erudite scholars have been perplexed in the study of this question, and a complete solution of the difficulties has never yet been advanced. The river system spoken of in Genesis, and in the works of Josephus, does not correspond with any place in the geography of ancient or modern times. Calvin, Huet, Bochart, Wells, and other writers of merit, have concluded that Eden was situated in Babylonia, not far from the Persian Gulf. This theory harmonizes with the frequent references to the Euphrates and Tigris in connection with the description and environments of Paradise. Reland, Calmet, Hales, Faber and Smith have adopted the theory that Eden was located in Armenia, not far from the sources of those streams that laved the feet of Nineveh and Babylon. LeClerc was in favor of the region lying around Damascus; "while the modern German biblical critics, convinced that the Hebrew account is traditional, and, in its present form, of very late composition, and impressed besides with the vast antiquity of the far East, have, almost without exception, turned their eyes in that direction, and sought the cradle of the human race in Bactria or Cashmere or in the region lying to the north of it, a part of which is to this day called Audyana, the 'Garden.'"

Josephus and some of the fathers taught that Eden embraced all that country extending from the Nile to the Ganges. The Jewish historian writes: "Now the garden was watered by one river, which ran about the whole earth, and was parted into four parts. Phison, which denotes a multitude, running into India, makes its exit into the sea and is by the Greeks called Ganges.

Euphrates, also as well as Tigris, goes down into the Red Sea. Now the name Euphrates, or Phrath, denotes either a dispersion or a flower; by Tigris, or Diglath, is signified what is swift, with narrowness; and Geon runs through Egypt, and denotes what arises from the East, which the Greeks call the Nile." (Antiqu., p. 12.)

Josephus does not fall into error in saying that the Euphrates and Tigris flow into the Red Sea, for our readers must remember that the old geographies, consulted by Hudson and Reland, called all the southern sea, which included the Persian Gulf and the Red Sea, by the name of the latter.

I think, however, that the Jewish historian was not perfectly conversant with the study of geography, or, perhaps, the geographical lore of his day was very limited; for every one knows that the Nile does not rise in the East, but from the South. Again, it is impossible for the student of this age to comprehend how these four rivers, two of them running at vast distances from the other two, could have watered Paradise, or how the Ganges and the Nile were supposed to be branches or tributaries to either of the other two. Although the Euphrates and the Tigris unite before they reach the Persian Gulf, this, however, was not the case in remote times; for Major Rennel has ably proved that, even in the days of Alexander the Great, the two rivers were entirely distinct, and there was no confluence, as at a later period.

The Jewish historian is in perfect accord with the biblical narrative. Moses says that the name of one river is Phison, that is, which compasseth all the land of Hevilath, where gold groweth. Now there is no mention of the Ganges, for the simple reason that the Ganges was the name adopted by the Greeks, and that

people did not become prominent in the history of the world and in the history of letters till long after the age of Moses. Even so, the Hebrew legislator has fully designated the region of the Ganges by saying that it is a land where gold and precious stones are found.

St. Thomas explains the difficulty of the river system by appealing to the argument of St. Augustine, who says that Paradise is far removed from the knowledge of man, and the rivers, whose sources were said to have been known, flowed beneath the surface of the earth through vast regions, and then burst forth in other places. "For who is ignorant of the fact that certain waters are accustomed to do this?" (Summa Theologia, Part I., Qu. 102.) St. Thomas, in reply to the question that Eden has never been discovered by the most diligent student of geography, replied that this place is secluded from men by insurmountable barriers, skirted by lofty mountains, covered by seas, or made impenetrable by the heat of the atmosphere. (Ibid.)

Burder, commenting on the location of Eden as given by the Jewish historian, writes: "The place wherein the country of Eden, as mentioned by Moses, seems most like to be situated, is Chaldea, not far from the banks of the Euphrates. To this purpose, when we find Rabshekah vaunting his master's actions 'have the gods of the nations delivered them which my fathers have destroyed, as Gaza and Haran and Rezeph and the children of Eden which were in Telessar. As Telessar in general signifies any garrison or fortification, so here more particularly, it denotes the strong fort which the Children of Eden built in an island of the Euphrates, toward the west of Babylon, as a barrier against the incursions of the Assyrians on that

side. And, therefore, in all probability, the country of Eden lay on the west side, or rather on both sides, of the Euphrates, after its conjunction with the Tigris, a little before the place where, in process of time, the famous city of Babylon came to be built. Thus we have found out a country called Eden, which, for its pleasure and fruitfulness, as all authors agree, answers the character which Moses gives of it. Herodotus, who was an eye witness of it, tells us, that where the Euphrates runs out into the Tigris, not far from the place where Ninus is seated, that region is, that all of ever he saw, the most excellent; so fruitful in bringing forth corn that it yields two hundredfold; and so plenteous in grass that the people are forced to drive their cattle from pasture, lest they should surfeit themselves." (Notes, Jewish Ant., p. 12.)

Having made quite a study of this question without arriving at any definite conclusion, I will merely offer my theory like others who have written on this subject. In the first place, it is scarcely possible that the location of Eden could be entirely lost, unless we presume that it was annihilated by a stroke of Omnipotence. It was a spot consecrated by the breath of God and the footsteps of angels, hallowed by memories sweet and dear to the heart of the first man, memories of blessings which fell like crystal dewdrops upon the blooming flowers of genial spring, memories of holy innocence, which basked in the smiles of heaven and knew no sin nor want, for the Creator filled his soul with every joy and the earth responded to every temporal necessity, to every corporal desire: memories clear and vivid of the first happy moments when he stood forth in resplendent beauty, the glory of mundane creation, the master of sublunary existence, and object of wonder and admiration to the court of

heaven, which looked down upon this new marvel of the universe with holy rapture, and in the exuberance of their delight they sang a canticle of joy that earth would people the lonely places of the starry realms, left vacant by the fall of the rebel band.

Would not our first parents have treasured up these sacred memories? Would they not have told their children the story of their misfortune, and pointed to Eden as the relic of their former greatness, the abode of their happiest hours, the possession of their blissful days, the scene of their purest joys, where they held familiar converse with the Monarch of the skies, and feared not his voice, knowing that he was their Father, and they were the objects of his fondest love? Would they not have made an annual pilgrimage to the home of their innocence, and gathered up the dust from Eden, the withered leaves of the tree of life, as sad mementos of their former state, as emblems of days that faded and passed away? Would they not have pored over the desolate spot which once rang with the merry laughter of pure souls and happy hearts? Would they not have gazed upon the solitary groves which once threw back the sounds of human lips, listened to the music of the silvery streams and thought that they heard again the voice of angels commingling with the splash of limpid rills?

The story of Eden would have gone down to posterity, clothed in the living language of every generation, and all the peoples, tribes and tongues of the globe would have journeyed, year after year, from the remotest parts of the earth to that spot where the happiest and most sacred memories of humanity were enshrined.

After two thousand years disciples of the Nazarene have not forgotten the cradle of his infancy and the

bed of his agony. From every part of the earth there is a constant tide of humanity flowing into the land of Israel to visit the places consecrated by the shadow of God Incarnate. Reverently the devout Christian wends his way to Bethlehem, the solitary crib, the rude manger whose walls, built and carved by the hand of nature, caught and reflected the first faint cries of anguish that were uttered by the Divine Infant. His fancy wanders back in spirit flight through the shadows of long ago, and again he seems to hear the sweet melody that echoed over the plains of Judea, and charmed the shepherds watching their snowy flocks, on that solemn night when angels voiced the joy of the universe with a hymn of thanksgiving, that glory was rendered to God and peace would reign in the hearts of men. In his vision the Christian pilgrim beholds Herod rising from the dust of ages, and waving his bloody sword against the head of Juda's God; he follows the holy family over the plains of Esdralon, past Carmel's naked peaks and hanging rocks, beyond the mountains of Samaria, across the rivers of Israel, and over the desert of Beersheba, till they are safe in the land of their exile. He returns with them to their humble cottage at Nazareth. He sees the child grow in age and grace with God and men. He follows Jesus in his public career through the cities of Judea, scattering benedictions upon the homes of the poor and the lonely and broken-hearted and the forsaken, stanching the wounds of the afflicted and wiping away the tears from the eyes of the sorrowful, and changing the wail of desolation into a canticle of joy, by infusing the breath of life into the silent corpse, and restoring the dead son to the arms of his devoted mother.

He goes to Gethsemane, and pours out his sighs and tears upon every spot hallowed by the footprints

of his Savior. He follows him to Pilate's hall, to Herod's court, along the road to Golgotha, sees his last looks, hears his last words, hearkens to his last sighs of agony, and rests not till he is laid in the chilly tomb, where angel bands guard their sacred trust.

We are familiar with the places where Jesus lived and moved and worked and died. We know where he was born; where he spent his childhood days; where he performed his grandest miracles; where he went to pray on the night of his agony; where he knelt, bathed in a bloody perspiration; where the celestial messenger came from the royal court to offer him consolation; where he was scourged and crowned with thorns; where he fell upon his painful journey to Calvary; where he met his blessed Mother; where Veronica presented to him the handkerchief that received and retained the impression of his sacred face; where he turned to admonish the women of Jerusalem to weep not for him, but for themselves and their children; where he was nailed to the instrument of torture; where he was entombed and rose from the dead, and where he bade farewell to his apostles on the day of his glorious Ascension.

Although the Crescent has supplanted the Cross in the cradle of Christianity, and Moslem chiefs now march with haughty bearing in the land of the prophets, and the emblem of Islamism floats proudly from the walls of Zion, and a Turkish mosque rests upon the ruins of the ancient temple, adorned with all the wealth and genius of the reign of Solomon; yet the places sanctified by the life and death of the Redeemer have not faded from the memory of the Christian world. Twelve hundred years of Mohammedan domination in the East has not obliterated the memory of these hallowed spots, and in the unborn ages, despite

the supremacy of the Mussulman, Christian pilgrims, from the antipodes, will bend their footsteps to the tomb of the Nazarene, and its site will not be lost to the knowledge of mankind.

We know the place where the cities of the plains stood, in the days when the iniquities of Sodom and Gomorrah cried to heaven for vengeance, and the breath of God's wrath became a burning wave of destruction. We know where the bones of the ancient prophets repose, and where the patriarchs of Israel sleep. We know where the bitter waters were sweetened by the miraculous touch of a twig, when Moses wandered with the children of Abraham over the bleak desert waste on his journey to Sinai. We know the place where the chosen people lingered for forty years, the land that rejoiced in the mellific dew that distilled from the mists of heaven.

We are familiar with the most renowned spots in the history of Egypt; the tombs of her illustrious kings and gallant heroes; the sites of her ancient cities that have long since been buried beneath the sands of the Nile; the ruins of her superb galleries and royal palaces, her sacred shrines and rock-built temples, consecrated by the memories of gods and priests, the vows of pilgrims, and the oracles of prophets.

We know all the fountains, streams and floods, all the mountains, woods and groves, haunted by the shadow of pagan deities, where the Muse divine charmed the bards of Greece and Rome; where Venus healed the wounds of bleeding hearts in the happy bonds of wedlock; where Terpsichore led the merry throng in the wild, voluptuous dance; where Urania, clad in belts of light, related to the wise the history of the flaming worlds that deck the sable skies; where Mercury's court was filled with the motley group of

diverse shades and varied traits, pursuing the avocations of letters and eloquence, merchandise and robbery; where Nestor gave lessons to the lovers of wisdom, and Orpheus charmed the rocks and trees with symphonies divine.

We are familiar with the cave of Trophonius, the home of Calypso and Aganippe's silvery fountain, whose crystal drops fell like heavenly sighs upon the chords of angel harps, and encircled the peaks of Helicon with a glory that glitters through the shadows of lost ages. We are familiar with the altars where the blood of sacrifice flowed in honor of Apollo; where the sacred fire blazed in the temple of Vesta; where the gods of peace and war, the gods of victory and defeat, the gods of love and hatred, the gods of the meadows and the groves, the gods of the mountains and the vales, the gods of the skies and the deep, the gods of the hearth and the forum, the gods of every profession and every pursuit, of every age and every condition, were adored by the love of every soul and the fruit of every land.

Eden is the most famous spot on the globe. It contains memories sacred to every people, every age and every clime. The temples of Egypt, the palaces of Persepolis, the sacred mountains of Greece, and the hallowed shrines of Rome, belonged to a particular people and to an age that is almost forgotten. The memory of Paradise is dear to every human being; for within its beautiful inclosure our race was born and endowed with all those gifts that have made the golden page in the history of the world. I can not believe that its location could have been lost save by a miracle from heaven.

Perhaps God, in his wrath, transformed that charming scene into an arid desert, a wild, desolate

waste of rock and sand, parched by the rays of a scorching sun, frowned upon by the starry skies, fanned by no cooling wind, left to perish in its sorrow by the zephyrs of the south sea, abandoned by vernal showers and summer floods, scorned by the mists that arise from the bosom of the deep, and the soft refreshing dews of heaven. Yet, sitting amidst the ashes of its faded beauty, mourning over blighted youth and lost hopes, Eden would still retain the magic of its former days, and distant tribes would come to visit the land that once lay smiling beneath the shadow of angel wings, when the voice of infant humanity mingled with the echoes of the groves and the music of the streams.

If God wished to annihilate the memory of Paradise, he must have screened it with the veil of mystery, or buried it in the tomb of oblivion. Would he have obliterated its location from the mind of man? The theory is plausible, for the memory of Eden is linked with the memory of sin. To show his detestation of human ingratitude and infidelity, the Creator might have decreed that Paradise, the scene of man's first rebellion against heaven, be lost to all future generations.

But why should not the location of Sodom and Gomorrah be completely enveloped in a cloud of mystery and doubt? Tradition tells us that the Dead Sea chants its solemn dirge above the ruins of the silent cities, and for forty centuries and more, the fate of their inhabitants has been proclaimed to the world in the wail of the winds and the sigh of the waves. Has Eden been more faithful than Gomorrah? Has the crime of Adam been outweighed by the iniquities of Sodom? Can we not presume, likewise, that God submerged Paradise that he might drown the memory of its sin in the waves of the deep?

Can we not presume that Nature, horrified by the ingratitude of man, expressed its sorrow and indignation by a convulsive sigh, that shook the earth and buried the scene of Adam's rebellion in a flood of tears? When Christ expired on the cross, the veil of the temple was rent from top to bottom, and the earth quaked, and the rocks were split, and the sun hid his face in sorrow, and the shadow of death encircled the heavens from the sixth to the ninth hour. Are we not justified in presuming that a similar manifestation of sadness and disappointment, of anguish and wrath, was made when earth was first blighted by the curse of sin? In my opinion this is the only way to account for the loss of Eden to the human mind.

Again, on this supposition, I might be able to offer a theory that would harmonize with the river system described in the Scriptural narrative. It is probable that an earthquake proclaimed the anger of God against the infidelity and ingratitude of man, and in this mighty convulsion, Eden sank below the surface of the deep, and the waves rushing in from the Arabian Sea, filled the depression, and formed what is now known as the Persian Gulf. This theory is consistent with the views of St. Thomas, who, while he does not maintain the location of Eden, thinks that it is protected from human occupancy by insurmountable barriers, vast mountains, deadly atmosphere, severe climate, or the waves of the deep. The first three suppositions will not meet the objections that may be urged against them.

Men would undoubtedly have explored the Garden of Eden despite atmospheric infections, morbific exhalations, or climatic intensity. Adventurers have penetrated into the heart of Africa, imperiling their lives in the miasma of its swamps and the heat and

aridity of its deserts. Scientists have explored the frozen zones of Siberia in quest of fossil remains of remote ages, the connecting link between man and beast. Navigators have exposed their lives amidst the fields of ice and snow that encompass the Arctic region, and cover the North Pole. No mountain is too high, and no sun is too hot to protect Eden from the foot of the restless adventurer, in search of ancient relics.

By presuming that the Persian Gulf now flings its crested waves over the Paradise of Joy, we can also account for the river system mentioned in the Bible. Major Rennel says, as we have seen, that before the time of Alexander the Great, the Tigris and Euphrates did not form a conjunction, but occupied distinct channels in their course from north to south. It is possible those streams have been changed by the hypothetical convulsion supposed in these pages, and previous to the creation of the Persian Gulf, the Tigris and Euphrates might have flowed toward the Black and Caspian Seas, and ramified into the Kizil and the Aras. By consulting the map we observe that these two rivers originate near the source of the Tigris and Euphrates. Eden having sunk, causing a great depression in the surface, which culminated in the extension of the Arabian Sea, we can perceive that the continuity of the Tigris and Euphrates was broken by the depression, and that the northern part of these streams flowed on as usual, forming the Kizil and Aras, and the southern parts changed their course and flowed back into the newly-created body of water known to-day as the Persian Gulf. It is possible, also, that the great river which the Bible says went out of Paradise and was divided into four heads might have been connected with the Nile and Ganges.

The theory of the disappearance of Eden is in accord with geological and geographical transformations in other parts of the earth. Niebuhr and Burckhardt inform us that the Red Sea was much deeper and extended much farther to the north in the time of Moses than at the present day. That Asia and America formed an unbroken continent at some distant period, is evinced by the narrowness of Bering Strait and the extreme shallowness of Bering Sea. This opinion is still further confirmed by the existence of the Aleutian Isles, whose chain suggests the idea that they are the remains of the lost lands, or perhaps the peaks of mountains that crowned the surface, when the two continents were united. If we look over the map we notice a chain of islands extending from the China Sea to Australia and from there to America. "These numerous gardens of the sea, with their flora, rising in profusion from watery beds, are the lofty peaks and elevated tablelands of a continent which formerly occupied a large part of the Pacific Ocean."

Who has not read the story of the lost Atlantis, a vast region that, in remote times, stretched across the globe from the Pillars of Hercules to the West Indies and the shores of Columbia? The water along this road is but one-third the average depth of the ocean, and this remarkable shallowness, says Washington Irving, in his voyages of Columbus, led Genoa's fearless navigator to conclude that he was near land, when he was in reality far out upon the deep. This supposed country was called, by Plato, Atlantis, and the ocean which rolls its foamy billows over the mountain peaks of the lost Continent, is called, after it, the Atlantic Ocean. The Greek philosopher says that this country contained many large and populous cities, and that its people were wealthy beyond credence, and en-

joyed a civilization of the purest, the noblest and the highest type.

Like the ancient Phoenecians, the Atlantes were engaged in vast maritime enterprises. They had many large and important seaports, ships of the best make and most skillful workmanship, and they carried on trade with nations far and near. The story of Plato has been partially lost, but the fragment which has been preserved is amply sufficient to prove that the ancient Hellenes regarded Atlantis as a great country, and its inhabitants people of remarkable skill and energy. Plato writes: "Among the great deeds of Athens, of which recollection is preserved in our books, there is one which should be placed above all others. Our books tell that the Athenians destroyed an army which came across the Atlantic Sea, and insolently invaded Europe and Asia, for this sea was then navigable, and beyond the strait where you place the Pillars of Hercules there was an island larger than Asia Minor and Libya combined. From this island one could pass easily to the other islands, and from there to the continent which lies around the interior sea. The sea on this side of the strait resembles a harbor with a narrow entrance, but there is a genuine sea, and the land which surrounds it is a veritable continent.

"In the Island of Atlantis reigned three kings with great and marvelous powers. They had under their dominion the whole of Atlantis, several other islands, and some parts of the continent. At one time their power extended into Libya and into Europe as far as Tyrrhenia, and, uniting their whole force, they sought to destroy our country at a blow; but their defeat stopped the invasion and gave entire independence to all the countries on this side of the Pillars of Hercules. Afterwards, in one day and one fateful night, there

came mighty earthquakes and inundations, which engulfed that warlike people. Atlantis disappeared beneath the sea, and, then, that sea became inaccessible, so that navigation on it ceased, on account of the quantity of mud left in its place." (Story of Man, p. 44.)

"Solon had knowledge of Atlantis before he went to Egypt, but he heard there, for the first time, this account of their island, and of its disappearance in a frightful cataclysm. But Atlantis is mentioned by other ancient writers." An extract taken from Proclus mentions the Island of Atlantis, and says that for "a long period it held dominion over all the islands of the Atlantic Ocean." Pliny, Diodorus, Arnobius, and other eminent men of antiquity speak of this continent. The story of Atlantis gains strength by the opinion of such famous authors as Brasseur, Bourbourg, the renowned French scientists Moreau de Saint-Mery and Charles Martin, who says: "Hydrography, geology and botany agree in teaching us that the Azores, the Canaries and Madeira are the remains of a great continent which formerly united Europe to North America." (Ibid, p. 46.)

The consensus of opinions has placed Eden in the vicinity of the rivers Tigris and Euphrates. That region is the cradle of civilization. It was there that Noe and his family dwelt. It was there that the Ark of the Covenant was built. It was there that Abraham was called to be the founder of a house and race destined to outlive every tribe and every nation, every people and every tongue. It was there that the first great cities of the ancient world were established. All the discoveries of the nineteenth century point to that country as the cradle of our race. Since that section of the earth has never been depopulated, has never

been abandoned to wild beasts and savage reptiles, since men have always dwelt in that region, it is impossible that the precise location of Eden should be lost unless one presumes that it was submerged in a mighty cataclysm, like Atlantis and other lands that once bloomed amidst the waves of the deep.

If we accept the theory that Eden has been submerged, then we are constrained to adopt the opinion that the Persian Gulf now occupies the site of the ancient garden, for the Persian Gulf is the only body of water in the vicinity of the rivers mentioned so frequently in connection with Paradise. This theory is also in accord with the opinion that the Tigris and Euphrates have been broken in their course by seismic convulsions, and now form four distinct rivers instead of four heads of one stream.

CHAPTER III.

HAS THE MILLENNIUM COME? THE MIDDLE AGE. VIRTUES OF THE MIDDLE AGE. PAGANISM AND IDOLATRIES OF THE MIDDLE AGE.

SOME writers have seen in the Middle Age the character of the Millennium. I will not disparage that golden age when Christian nations worshiped at one shrine, and were guided by the voice of one shepherd. It was during this period of history that the light of Christian faith was exalted upon the mountain of the Lord, and all the nations of Europe saw its brightness, and came to walk in its glory. The Evangelists of the New Testament went forth like conquering legions, to take possession of heathen lands in the name of a Crucified God. The flag of Christianity was borne in triumph from the ruins of Carthage and Hippo to the mountains of Scandinavia, and from the isles of the western main to the frozen regions of Siberia.

Hail, glorious age! Age of faith, hope and charity! Age of great and illustrious men, and pure, devout women! Age of saints and heroes! Thy conquests are written on every city and town, every village and hamlet, from the Gulf of Bothnia to the shores of the Bosphorus. Thy achievements are displayed in the ruins of pagan shrines and in the transformation of heathen temples. Thy history is inscribed on the rocks of the Pyrenees, on the crags of the Apennines,

on the peaks of the Alps, on the stones of Venice and the hills of Rome, on the walls of Naples and the gates of Genoa. Hail, glorious age! Thy victories are manifested in the museums of London and Edinburgh, Paris and Munich, Brussels and Vienna; in the galleries of Florence and Milan, Lyons and Cordova, Salzburg and Treves; in the universities of Fribourg and Innsbruck, Siena and Perugia, Oxford and Cambridge; in the schools and libraries of Italy and Spain, France and Germany, Holland and Belgium.

Hail, glorious age! Thy character is impressed on Cologne and Heidelburg, Madrid and Toledo, Orleans and Rome. Hail, glorious age! The triumphs of thy march are seen on the shores of the Rhine and the Seine, the Reuss and the Rhone, the Elbe and the Danube; and the story of thy splendor is sung by the rippling waves of the Vistula and the Volga, the Oder and the Meuse, the Tagus and the Ebro. Hail, glorious age! The shadow of thy greatness rests on all the streams and on all the seas, on all the lakes and on all the bays, on all the mountains and on all the vales, on all the forests and on all the moors of Christian Europe.

It was during this age that Augustine, with forty missionaries, landed on the shores of Britain to reclaim the savage tribes from the abominations of Druidism. The Apostles of the Church went forth, not as mailed hosts, panoplied in steel and armed with lance and spear and battleax; they went forth, not as legions, floating the banner of conquest, and marching to the sound of martial strains, like the Roman cohorts, anxious to baptize the nation with the blood of ruthless victory, and place it under the dominion of the imperial eagles; but with the symbol of the Cross for their weapon, and the Gospel of peace and love for

their message, they took possession of Albion in the name of God the Redeemer, and gave it recognition among the kingdoms which formed the grand Commonwealth of Christendom.

In order to comprehend the full benefit of mediaeval civilization, we must take a rapid survey of the world previous to that period. The great Teutonic race then occupied the wilds of Europe. They lived in a state of nature, and their religion was akin to the cult of the ancient Persians. While there was much sublimity in their conceptions of the divinity, there was much that was low and vulgar, and much that impeded the elevation of their moral instincts. They had their Trinity known, according to Caesar, as the Sun, Vulcan and the Moon, and according to Tacitus, as Mercury, Hercules and Mars. Woutan stood on the eternal hills and gazed down upon the occupations of men, or led the throng in a wild career through the air on a hunting expedition, and formed the hosts in battle array. Hulda was the wild huntress who delighted to sport with savage beasts in the forests. Besides these divinities, there were the gods of thunder and lightning, the gods of storms and tempests, the gods of clouds and whirlwinds.

The Scandinavians had a far more savage history than the Germans. In the beginning of time, according to the traditions of their race, "there was neither heaven nor earth, but universal chaos, and a bottomless abyss, where dwelt Surtur in an element of unquenchable fire. The generations of their gods proceeded amid the darkness and void from the union of heat and moisture, until Odin and the other children of Asa-Thor, or the Earth, slew Ymer, or the Evil One, and created the material universe out of his lifeless remains. The hall of Odin, which had five hundred

and forty gates, was the abode of heroes who had fought most bravely in battle. Here they were fed with the lard of a wild boar, which became whole every night, though devoured every day, and drank endless cups of hydromel, drawn from the udder of an inexhaustible she-goat, and served out to them by the Nymphs, who had counted the slain, in cups which were made of the skulls of their enemies. When they wearied of such enjoyment, the spirits of the brave exercised themselves in single combat, hacked each other to pieces on the floor of Valhalla, resumed their former shapes, and returned to their lard and their hydromel."

Such was the barbarous worship of the Scandinavians, and such, I might say, in substance, was the cult of all the northern tribes. Can we ever sufficiently appreciate the services of an age which threw the glorious luster of the Gospel over nations wandering amidst the shadows and gloom of a religion so replete with horror, so pregnant with fear, so redolent of hatred, so inimical to love and mercy? The bloody Asgard of the far East and the city of Nor have vanished before the resplendent light of a divine revelation, and the martial tribes of the North look for an eternity of love and joy, purified from the carnal lusts and savage feats that filled the paradise of their ancestors with vengeful deities and malicious sprites.

The religions of the heathen Goths and Scythians, and the savage hordes that lurked within the deep recesses of Central Europe, or in the primeval forests of Ponnomia, or along the coasts of the Euxine, or hard by the shores of the Baltic, were as heartless and as cruel as the religions of Greece and Rome; and the gods of the wild nomads, wandering over the bleak plains of Gaul and the moors of the Netherlands, were as vindictive as the gods of Egypt and Babylonia.

Can we ever forget the splendor of an age that nursed the giants who went forth and conquered the lawless tribes and converted the wild wastes and desert plains of Europe into fertile fields and rich meadows? which exchanged the rude villages for magnificent cities, and navigated the lordly rivers that swept the cultivated hills and laved the foot of gigantic mountains, and kissed the robes of smiling vales? Can we ever forget the noble deeds of Boniface and his co-religionists, who went forth from home and fatherland to brave the perils of the German forests, and civilize the people who had wandered for ages amidst their great mountains, and through their stately woods, and bosky plains, and shady groves? Can we ever blot out the memory of those illustrious heroes who bent their footsteps toward the land of the midnight sun, and planted the faith of the Apostles on the shores of the German Ocean, and by the waves of the Zuyder Zee?

Can France ever fully measure the debt of gratitude that she owes to the evangelist of the nation, who crossed the snow-clad Alps and preached to the Gallic hosts, as they were marching to the bloody field? who baptized her magnanimous king and converted his gallant army? who began a civilization that culminated in placing Gaul among the foremost nations of the earth, adorned with all the glory of genius, arrayed with all the triumphs of art?

Can the enlightenment of the nineteenth century be indifferent to an age that preserved the civilization of antiquity, that treasured up the poems of ancient bards, that revived the memories of the heroic dead, by cherishing their sublime thoughts, their grand works, their achievements in painting and in sculpture, and thus prolonging the glory of Greece and Rome,

giving voice to lips that have returned to dust and ashes, calling forth from the mists of centuries the faces of men that once sat in the councils of the wise and in the assemblies of the great, robing the skeletons of the past with the flesh of the living, rescuing from the grave the shades of Homer and Hesiod, Horace and Virgil, Plato and Socrates, Plautus and Terence, Pythagoras and Aristotle?

It was the Middle Age that broke the chains from the limbs of the slave; that gave freemen a right to sit in the legislative hall; that created charters for the cities of Spain and Italy, France and Germany; that checked the pretensions of kings and curtailed the power of feudal lords; that erected those grand commonwealths of Europe, from which the culture and splendor and glory of our generation have originated.

Nor need I stop here and say, Behold the grandeur of the Middle Age! To comprehend our debt to those centuries, which elapsed from the downfall of the Roman empire until the Crescent was erected upon the walls of Constantinople, a period of a thousand years, we must weigh well the difficulties that lay in the march of progress—difficulties of a moral, political and racial nature. When the power of the Caesars was destroyed on the shores of the Tiber, the Goth, the Scythian and the Vandal awoke from their mountain glens and mighty forests and dismal swamps, and the shout of war resounded from the Black Sea to the isles of the western ocean. The shadow of death lay upon all Europe. The old civilization, with its refinement and vices, had passed away, and the rude barbarian pitched his tent upon the ruins of cities which the eloquence of orators, the songs of poets, the chisel of the sculptor, and the brush of the painter had immortalized.

The noblest works of art perished in this mighty, sweeping cataclysm of people and races. Temples were converted into barracks for the soldiers of the conquerors; galleries were consigned to flames; palaces were destroyed; laws were abolished; schools were used for banqueting halls; the lance took the place of the pen; the battle ax supplanted the scepter; the camp occupied the place of the court; the ordeal by fire was substituted for the tribunal of justice; the voice of the muse was silenced by the cry of battle, and the strains of the harp were lost amidst the songs of revelry that celebrated the triumphs of the war-god.

It was a society like this, a society composed of the worst elements of barbarism, devoid of education, devoid of moral sentiment, devoid of elevated aspirations, devoid of lofty ambitions, devoid of every principle that makes men noble and nations great; a society of nomads, whose conceptions of justice were drawn from nature, in which the wisdom of the wise and the virtue of the pure were ignored; a society that recognized no restraint of the passions; that glorified strength; that adored physical courage; that deified brute force and divinized the successful warrior; it was a society like this, composed of every tribe, race and tongue, that Christianity was to elevate, instruct, educate and form into organized states and governments.

For the last three hundred years every denomination of Christendom has been endeavoring to carry the blessing of civilization to the people of Asia and Africa; and yet the temples of Buddha and Brahman cast their shadows upon the streets of every city and upon the crest of every mountain from the Kara Sea to the Gulf of Siam, and sacrifices are still made to heathen idols among every tribe from Tripoli to Cape Colony. When the enlightenment, wealth and energy of three

centuries have accomplished so little among the heathens of two continents, we should be unceasing in our praise of the changes wrought in benighted Europe during the first Millennium from the destruction of the Roman empire in the West to the end of the Christian empire in the East.

Nor can we pass over in silence the great names that glorified every century of the Middle Age. The virtues of Asaph and Genevieve, Benedict and Remigius, Clotilda and Gildas, Gregory of Tours and Augustine of Canterbury, shed a halo of glory on the sixth century. It was during this period that Monte Cassino rose beautifully above the blue waves of the Mediterranean, and attracted the holy and pure to seek refuge within its consecrated walls. Gertrude and Maximus, Eligius and Adamnan, Adhelm of Malmesbury and John of Beverly, crowned by their sanctity, the conquests that had been made in heathen lands. Wilbrord and Egbert, Alcuin and Anscar, Ignatius and Neot, Remo and Odo, are among the few illustrious names whose deeds glorified the eighth and ninth centuries. Their achievements were enhanced by the labors and virtues of Bruno and Dustan, Oswald and Lanfranc, Stephen of Hungary and Peter Damian, Walstan and Osmond, Norbert and Ingulphus. The following age was immortalized by the learning and piety of Bernard and Dominic, Peter Lombard and Thomas of Canterbury, Longchamp of Ely and Francis of Assisi.

We must not overlook the conversion of Friesland, and of the Saxons, the evangelization of Denmark and Sweden, and the fact that Prussia and Bulgaria, Bohemia and Normandy, became new stars in the constellation of Christianity during this period. The establishments of the Cistercians, Carthusians,

Carmelites, Clares, Franciscans, and the foundation of other religious orders were the instruments that accomplished so much in the spiritual renovation of Europe. Anthony of Padua, Alexander of Hales, Robert Grossetete and Thomas Aquinas, Louis the Ninth of France, and Hugh de Balsham, Bonaventure and John Duns Scotus, Catherine of Sienna, and the saintly Bridget, William of Wyckham and William of Waynflete, Thomas of Kempis and Francis de Paula, are a few among the many glorious names of that age that we pronounce with reverence.

In studying mediaeval history we must not overlook the spirit of charity that prevailed in the Christian Church. In those days there were no paupers; for the monasteries, supported by the legacies of kings and noblemen, were the homes of the poor and unfortunate. Within those hallowed retreats, the stranger and the pilgrim sat side by side with crowned heads and knighted heroes. "Christianity, for the first time, made charity a rudimentary virtue, giving it a leading place in the moral type and in the exhortations of its teachers. Besides its general influence in stimulating the affections, it effected a complete revolution in this sphere, by regarding the poor as the special representatives of the Christian Founder, and thus making the love of Christ, rather than the love of man, the principle of charity. Enthusiasm for charity displayed itself in the erection of numerous institutions that were altogether unknown to the Pagan world. A Roman lady, named Fabiola, in the fourth century, founded at Rome, as an act of penance, the first public hospital; and the charity planted by that woman's hand, overspread the world, and will alleviate, to the end of time, the darkest anguish of humanity." (Lecky's Hist. of European Morals, vol. 2nd, pp. 79, 80.)

After enumerating the founders of many asylums for the poor and unfortunate, the widow and the orphan, for the afflicted and the diseased, the stranger and the pilgrim, the author continues: "To provide for the interests of widows and orphans was a part of the official ecclesiastical duty; and a Cardinal of Macon anathematized any ruler who brought them to trial without first apprising the Bishop of the diocese. A Cardinal of Toledo, in the fifth century, threatened with excommunication all who robbed priests, monks, or poor men, or refused to listen to their expostulations. As time rolled on, charity assumed many forms, and every monastery became a center from which it radiated. By the monks, the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest sphere of suffering explored. During the darkest period of the Middle Ages, monks founded a refuge for pilgrims amid the horrors of the Alpine snows. A solitary hermit often planted himself, with his little boat, by a bridgeless stream, and the charity of his life was to ferry over the traveler. When the hideous disease of leprosy extended its ravages over Europe, when the minds of men were filled with terror, not only by its loathsomeness and its contagion, but also by the notion that it was, in a peculiar sense, supernatural, new hospitals and refuges overspread Europe and monks flocked in multitudes to serve in them." (Ibid, pp. 83, 84.)

Nor can we forget the art of the Middle Age—art which displayed its majesty in vast cathedral domes and spires that seemed to kiss the sunbeams and rest their heads in the fleecy clouds. Henry Giles, a Unitarian minister, has beautifully illustrated the grandeur of mediaeval art. "As we advance into the Middle Ages, we observe the Christian ideal unfolding itself in

art of imposing majesty and of exceeding beauty. A Gothic Cathedral seemed an epitome of Creation. In its vastness, it was a sacramental image of the universe; in its diversity, it resembled nature; and in its unity it suggested God. But it suggested man, too. It was the work of man's hand, shaping the solemn visions of his soul into embodied adoration. It was therefore the grandest symbol of union between the divine and human which imagination ever conceived, which art ever molded, and it was in being symbolic of such union, that it had its Christian peculiarity. The model of its structure was a perpetual commemoration of Christ's suffering, and a sublime publication of his glory. Its ground plan in the figure of a cross was emblematic of Calvary. Its pinnacles, which tapered through the clouds and vanished into light, pointed to those heavens to which the Crucified had ascended. Here is the mystery of death and of sorrow.

"Again, if we look through a vast Cathedral and its many dim-lit passages, our sight 'in wandering mazes lost' finds no end and no beginning. . It is all mystery and immensity. Its awful spaces of naves and aisles carry our thoughts away into the amplitude of God's dominions. Its bold and lofty arches lift them up to the battlements of his throne. The mere gloom of a silent Cathedral has power in it. In the stillness of its spacious obscurity, solemn voices awaken in the heart that have impressive meanings for the soul. When we behold these structures in their solidity, as looking onward to centuries, or as having survived centuries, they draw us into communication with the mysteries of duration, and, pacing within them, reading the inscriptions that recall the memory of the dead, we turn from what has perished in the past

to that which is eternal with everlasting life. And when we gaze upward and outside to their dizzy elevation, to their pinnacles, which grow beneath from massive towers to points invisible towards the stars, we mount with them, stage by stage, until we, like them, lose ourselves in the skies.

"The Christian Cathedral gains in force of life, as it gains in majesty of size; it is mystic with the mystery of the soul, and it is durable as the symbol of eternity. To the multitude which it gathered into its courts, it shadowed forth things which the senses could not comprehend, and it points to an existence far away above the earth. Must not faith and hope in this unseen existence have been conceived in the creation of the Christian Cathedral? Was it not the soul, reaching to its sublimest strivings, which placed turret above tower and spire above turret, until the cross, over all, seemed to melt away into immortal life? I love with the strength of early love the sacred structures of the Middle Ages. I speak of them not with the knowledge of science, but with the feelings of memory. The rustic parish church, the pontifical Cathedral, though all unroofed, were even in their desolation lovely, and more days than I can now remember, they were my lonely shelter from the sun of summer noontide. There in such visions as under the spells of hoary Time the young imagination dreams, I have built those ruins up again, flung out the sound of matin chimes upon the morning air, awakened, once more, at sunset, the vesper hymn, called from the sleeping dust prelates, priests, choristers, congregations, bade the long procession move, caused the lofty altars to blaze with light, listened to the chanted Mass, heard the swelling responses of surpliced singers, and thrilled with the reverberations of the mighty organ. Even now, in

hours of idle musing, the dream comes back and the form of a pinetree projected on the sunshine of Maine or New Hampshire or Massachusetts, can still cheat me for a moment to believe in the shadow of an ancient spire. Such temples, though silent, had a language of deep meaning: silent to the ear, this language was to the soul. They told me of the power, the earnestness of faith. They told me of men in other days, strong in conviction, patient in hope, and persevering in believing work. They told me of the ancient dead. They told me how generations have come and passed away like the changes of a dream, how centuries are less than seconds on the horologe of the universe. They proclaimed eternity in the presence of the tomb, and announced immortality on the ashes of the grave. A Cathedral amplifies the soul; a noble statue calms it; glorious pictures illumine it; sublime music inspires it; and thus by the majesty of the temple, the embodied eloquence of its sculpture, the saintly beauty of its paintings, the divine harmonies, the subtle rapture of its music, the consecrated genius of a thousand years, ministers to the life of a moment and makes the life of that moment seem in its power an image of eternity." (Giles' Lectures, p. 321-330.)

I have merely enumerated a few of the achievements of the Middle Age. A volume, nay, volumes, would fail to do justice to the subject. Yet the eloquence of oratory and the feeling of poetry could not magnify the perfection of the Middle Age to such a degree as to force upon the mind of the thoughtful that the prophecies, pertaining to the reign of Christ upon earth, were fulfilled in that age.

There is no truth in Scripture more emphatically announced than the universality of Christianity. One thousand years before the Spouse of Christ was born

amidst the agonies of Calvary, and the glory of Pentecost, the inspired Psalmist beheld this great empire spreading its wings over the world and the nations of the earth, seeking refuge within the confines of its sacred walls. "And he shall rule from sea to sea, and from the river unto the ends of the earth." (Psalm 71-8.)

Three hundred years later the same glorious vision was granted to Isaias, and in ecstacies of joy he exclaimed as the unconscious evangelist of the unborn Redeemer: "Fear not, for I am with thee: I will bring thy seed from the east and gather thee from the west. I will say to the north: Give up; and to the south: Keep not back; bring my sons from afar, and my daughters from the ends of the earth." (Isaias 43-5.) Many centuries before the birth of Juda's great prophet; when Israel was a wanderer over the bleak desert and sandy plains of Arabia; before the building of the temple, when the multitude adored the God of Abraham in the tabernacle, protected from the sun of day by the shadow of a cloud, and from the darkness of night by a pillar of flame, Moses, illuminated with the light of prophecy, looked down the vista of ages and saw the passage of generations from life to death, and the history of races from the cradle to the grave, the fall of Babylon, the decay of Egypt, the sunset of civilization over the highlands of Western Asia, and the sunrise of art and genius on the gulf of Ionia and by the shores of the Tyrrhene Sea. Amidst the resplendent glory of Greece and Rome, and the proud triumphs of the centuries that inherited the classic lore of the ancient Muse, he saw the universal dominion of Christendom. Speaking in the name of the great Jehovah, who had dispersed the waves and scattered the winds, he said: "In thy seed shall all the nations of the earth be blessed." (Gen. 22-18.)

The Bible is full of prophecies relating to the unbounded empire of Christ. "The Lord hath said to me: Thou art my son, this day have I begotten thee: ask of me and I will give thee the Gentiles for thy inheritance and the uttermost parts of the earth for thy possession." (Psalm 2-7.) "All the ends of the earth shall remember, and shall be converted to the Lord: and all the kindreds of the Gentiles shall adore in his sight. For the kingdom is the Lord's and he shall have dominion over the nations." (Psalm 21-28.)

Speaking of the Apostles of the New Testament, the royal prophet said: "Their sound hath gone forth into all the earth: and their words unto the ends of the world." (Psalm 18-5.) The history of prophecy in Israel was closed with the solemn promise that the kingdom of the Savior would be recognized in every land gladdened by the light of heaven.

Shortly after the return of Juda from the captivity of Babylon and the rebuilding of the temple, whose desolation had swept the harp of Jeremias, Malachias ignited the smoldering embers of hope that lay dormant amid the ashes of faded glory, by recording the unborn triumphs of the Church. "From the rising of the sun even to the going down, my name is great among the Gentiles, saith the Lord of hosts." (Mal. 1-11.)

The promises made to the house of Israel by God-sent prophets are renewed and confirmed by the lips of Infinite wisdom himself, incarnate in the person of Jesus Christ. "And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations." (Matth. 24-14.) And he commanded his apostles to go forth into every land and "teach all nations." (Matth. 28.)

What was the purpose of that commission? That every tribe and people and country might know Him, and every knee bend at the sound of his name, and every tongue sing his praise and glory in this life, and during the eternal cycles be united with the celestial choirs in hymns and canticles of love and adoration. "And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." (John 10-16.)

The purpose of the incarnation of the divinity was not only to prepare a sacrifice of infinite value to atone for the transgressions of humanity, but to give man a divine teacher, whose doctrines would deliver earth from the burden of iniquity under which it had groaned for centuries. The human heart was black with the gangrene of vice, charred with the flame of passion. Its affections were estranged, its aspirations were misplaced, its possibilities for good were ruined. The sweet aroma of love, the perfume of virtue, the flower of purity and sanctity were poisoned like the scent-laden breath of the morning with the miasma of the desert.

To restore the dogma of monotheism, in contradistinction to the fallacies and absurdities of polytheism. the sublimity of the Deity begotten before all ages by the force of its essence, instead of the groveling and vulgar conceptions of divine generations according to the pagan idea, was the first and supreme motive of the human life of Christ. With the doctrine of an eternal, infinite and immutable Deity was interwoven the distinction between right and wrong, the conception of moral responsibility and the idea of future rewards and punishments.

But how could the nations of the earth abandon their ancestral divinities, cast down their idols, overthrow their temples, accept the moral code of Christianity, and be justly punished for every violation of the decalogue, every infringement of the Gospel, and every act of irreverence against the authority of Christ, if they have not been convinced of his divine mission? Therefore, the Savior of mankind, having entered the sphere of a teacher for the purpose of uplifting humanity and of fructifying the earth with the lily of purity and the flower of sanctity, must have designed and determined that his doctrine would be as universal as the rays of the sun, and gladden with its light every child of our race.

Hence, the Church of Christ must be extended into every land; the Cross must be erected on every shore, and the banner of the Nazarene must flutter in every breeze and wave beneath the blue of every sky. It is with sorrow that I acknowledge that during the palmiest days of Christian triumph more than two-thirds of the nations were buried in the shadows of pagan superstition. For thousands of years the far East has been the abode of cults entirely different from, and in many respects repugnant to, the pure tenets of Christianity. For the moment I will say nothing of the philosophy of the two great religions prevalent in Asia, especially in China and India, but shall give a partial view into the purely pagan worship of that benighted continent.

The Celestial empire harbors within its bosom three classes of pagans. Laokum, who lived five hundred years before Christ, has many followers even to this day, and they give divine homage not only to the founder of their sect, but also to some of the great emperors, and a host of spirits, whom they adore as

lesser lights in the divine genealogy, under the name of Yamte, and who are supposed to preside over every element. China is covered with temples, altars and shrines dedicated to the memory of Foe, who flourished six hundred years before Christ, and who donned the divine toga at the early age of thirty years. The interior doctrine of this sect is a pure, unmixed atheism, discarding the idea of immortality, future rewards and punishments, acknowledging no God, except an abyss of nothingness, and making the supreme happiness of man to consists in a state of inactivity and perfect quietude and total insensibility.

I admit that the tenets of Confucius, the third sect, contain many noble laws and elevated conceptions, but yet it is paganism, pure and simple, for it gives divine homage to a philosopher, whose life was closed more than two thousand years ago.

If we leave the land of Confucius and go into the realm of the Mikado, we find the disciples of Sinto, the disciples of Budso and the religion of the philosophers and moralists, all pagan, some even grossly pagan, believing in the transmigration of souls into a lower and viler state of existence in punishment for the sins of life.

The abominations of Lamaism among the Tartars have no parallel in history. On the summit of the mountain whose shadow falls upon the waters of the Barampooter, a short distance from Lahassa, there is a vast palace appropriated to the sole use of the high priest of this degrading cult. Around the foot of this mountain, twenty thousand lamas reside, who form the court of the sovereign pontiff or grand lama. This renowned personage, renowned among a benighted people, the lost tribes of the Mongolian race, is adored not only by the Thibetans, but also by all the Tartars

who roam over those vast tracts of country lying between the Sandy Desert and the Gulf of Corea. They regard him as the Deity, the God of the universe, whose spirit never dies, but passes from man to man, and is thus made an everlasting reality, a divine incarnation, whose sovereignty is perpetuated from age to age by an unbroken succession.

Whenever the Grand Lama dies, or goes away, as they call his departure, the disciples of this creed give themselves to prayer and fasting, while a delegation is commissioned to consult a soothsayer to ascertain whither the spirit of God has vanished. The soothsayer, after he has fully consulted his books of divination, pronounces his oracle. He says: "Your Grand Lama has appeared in Thibet [or in some other place which he designates] ; he has appeared in the family of a certain bonze ; as a child of that family he has been begotten, and the spirit of life eternal dwells in him." The glad tidings are announced to all the tribes of Mongolia ; the news is borne by swift messengers to the plains of Thibet, to the summit of the Altai Mountains, beyond the rocks of the Himalayas to the borders of Nepaul and the countries lying south of the Chinese empire ; and prayers of thanksgiving and songs of praise go up from millions of lips.

If we leave the land of the Mogul and traverse the sultry plains of India, we, at this day, meet with superstitions more révolting than the serpent worship of the ancients. R. C. Caldwell, as quoted by Dr. Geikie, describes the demoniacal performance of a devil-dancer. "A circle was formed and a fire lit ; the offerings—goats and fowls, rice, pulse, sugar, honey, oleander blossoms, etc.—were got ready ; tomtoms were loudly and rapidly beaten ; the assembly expected in silent awe the devil-dancer to come out of his hut.

Finally he came, a tall, haggard man, with deep-sunken eyes and matted hair, his forehead smeared with ashes, and streaks of vermilion and saffron over his face. Then there is a sudden yell, a stinging, stunning cry, an ear-piercing shriek, and the devil-dancer has sprung to his feet, with eyes protruding, mouth foaming, chest heaving, muscles quivering, and outstretched arms swollen and straining. Now ever and anon the quick, sharp words are jerked out of the saliva-choked mouth, 'I am God. I am the true God.' Then all around him, since he and no idol is regarded as the present deity, reeks the blood of sacrifice. Shrieks, vows, imprecations, prayers and exclamations of thankful praise rise up, all blended together in one infernal hubbub. Above all rise the ghastly, guttural laughter of the devil-dancer and his stentorian howls, 'I am God; I am the only true God!' He cuts and hacks and hews himself, and not very unfrequently kills himself, there and then. Hours pass by. The trembling crowd stands rooted to the spot. Suddenly the dancer gives a great bound in the air; when he descends he is motionless." (The Spirit of Darkness, pp. 170-1.)

Along the desert of Caramania toward the Persian Gulf, and in the province of Yerd Keran, the traveler meets the sect of Guebers, who are identical in worship with the Parsees of India. They adore the sun as the source of light and the fountain of goodness, and detest and execrate darkness as the primitive cause of evil; and they worship fire as the incomprehensible God. Four thousand years ago the holy places of Persia were illumined and inflamed by a fire which Zoroaster enkindled, and which has been blazing uninterruptedly through all the centuries.

Eastern Asia, from Wrangel Island to the Bay of Bengal, is covered with the fanes of false gods, and

every plain and every mountain is alive with the voice of false prophets. The temples of Buddha and Brahman lift their pinnacles above the desert wastes of Gobi, within the shadow of the Hingan peaks, upon the ruins of the ancient wall of China, on the banks of the Hoang Ho and the shores of the Yellow Sea, amidst the canyons of the Peling Mountains and the rocks and crags of the Nanling, by the Canton River and the Gulf of Tonquin, along the valley of the Indus and the Ganges, on the mountain slopes of Hindoostan and on the fertile, sultry plains of Farther India.

Asia is a land of darkness. The shadow of death is upon all the continent. For thousands of years sacrificial flames have blazed on pagan altars; and temples, adorned with the wealth of the Orient, have been dedicated to pagan gods. The light of the Gospel shone upon Asia, but it was like the glimmering day of an Arctic winter; the twliight shades of eve fell upon the aurora of the eastern skies, leaving the land wrapped in the sable robes of night.

Oh, land of our ancestors, birthplace of humanity, cradle of our race, land of Eden, the paradise of joy, home of our first parents, the favorite haunt of shining angels, smiling upon the innocence of stainless souls and guileless hearts; land of patriarchs and prophets, heroes and sages, sacred to the memory of all ages by the life, sufferings and death of an Incarnate God, how has thy glory faded! No longer does the breath of God consecrate thy rivers and thy groves, thy mountains and thy vales; no longer do the shadows of angels hover over the ramparts of thy cities and lead thy mailed hosts to glorious victories. No more does the voice of prophecy echo along thy hallowed streams, and mingle with the music of thy seas, and the wail of thy woods, and the sigh of thy breezes. Thou art for-

lorn. The hand of God is upon thee. The altar of Israel is stained with the blood of human victims, and the temple of truth has become the tower of Babel, fit symbol of the jargon of thy cult. The priests of the Levitical race have been ostracized by the bonzes of heathenish rites, and sacrifices in honor of Jehovah, whose mighty arm divided the waves and arrested the progress of the sea, have been supplanted by bloody oblations offered to the memory of Belial.

Yet the disciples of Buddha and Brahman, the devotees who assemble around the altars of Sinto and Budso, the fire-worshipers of Persia and India, and the Sabians who adore the glittering stars, the idolaters of Madagascar and the pagans who encircle the shrines of Polynesia with mysterious rites and beneficent charms, are far superior in their religious ideas to the disciples of African fetichism. Rev. P. Baudin, a missionary among the natives of the Dark Continent, gives us a vivid picture of the disgusting worship of those benighted savages.

"The European on arriving in Guinea encounters at every step in the negro villages idols of wood or clay as grotesque as they are unclean, rudely made and daubed with cock's blood and palm oil by their stupid adorers. One glance suffices to fill the European with contempt for this worship; but when he soon learns these shapeless divinities thirst for human blood, and that human victims are immolated to appease them, immediately adding indignation to contempt, he execrates fetiches and fetich worshipers, considering them hereafter unworthy his attention." (The Spirit of Darkness, p. 168.)

Among the negroes of Congo, each town has a grand kissey, or presiding divinity, like unto the municipal triads of ancient Egypt. The kissey is the

figure of a man stuck with feathers, rags, iron and other articles, making an object that would serve admirably for a scarecrow. The Kolloh, or great spirit, is supposed to dwell in the vicinity of Yangroo, in Western Africa, and this divinity is made of bamboo sticks in the form of an oval basket. The serpent, tall trees and the sea are the principal fetiches of Whidah. The snake has a peculiar charm for these untutored savages. They believe that it is omnipotent, and rich oblations are made to it, and priests are deputed for its service.

The Dahomans have an annual festival in honor of the serpent. Though the Ashantees are the most cultured and polished Ethiopians of Western Africa, yet they are lavish in their expenditure of human blood at their festivals and funerals.

The savages of the western hemisphere were not less superstitious and less brutal in their sacrificial ceremonies than the savages of the eastern hemisphere. We will pass over the idolatries of the North American aborigines and will dwell for a moment on the religious abominations of Aztec civilization. In the days of Cortes, the temples of Mexico were adorned with the figures of serpents, tigers, and other poisonous and carnivorous animals. They believed in human sacrifice, and immolated their captives and prisoners on the altars during the great national festivities. At the dedication of their temples there were usually twenty thousand human victims sacrificed, but on one grand occasion (the dedication of the temple of Huitzilopochtli) they made an offering of no less than sixty thousand.

One of the most important feasts was that in which Tezcatlipoca was honored. This god was called the soul of the universe, and is presumed to have been

the creator of the world. He was represented as a youth of surpassing beauty and perfect manhood. One year before his anniversary arrived, the most handsome captive was selected for the sacrifice. This captive was adorned in regal gowns, served by royal pages, regaled with every pleasure that the empire could afford. When he passed along the street and stopped to render a few melodies on his lute, the crowd knelt and adored him. On the fatal day he was led forth to the temple arrayed in costly garments, and these he discarded one by one, as the procession moved on, until they arrived at the teocalli, when his breast was opened by a knife in the hands of the officiating priest; his palpitating heart was torn from his bosom and cast, all bleeding, upon the altar stone.

Prescott says that "Such was the form of sacrifice usually practiced by the Aztecs. It was the same that often met the indignant eyes of the Europeans in their progress through the country, and from the dreadful doom of which they themselves were not exempted. There were, indeed, some occasions when preliminary tortures of the most exquisite kind—with which it is unnecessary to shock the reader—were inflicted, but they always terminated with the bloody ceremony above described. Women, as well as the other sex, were sometimes reserved for sacrifice. On some occasions, particularly in seasons of drought, at the festival of the insatiable Tlaloc, the god of rain, children, for the most part infants, were offered up. As they were borne along in open litters, dressed in their festal robes, and decked with the fresh blossoms of spring, they moved the hardest hearts to pity, though their cries were drowned in the wild chant of the priests, who read in their tears a favorable augury for their petition." (Conquest of Mexico, vol. 1, pp. 95-6.) This was

Mexico during the Middle Age. The condition of Asia, Africa and Polynesia during that period was more deplorable than at the present time.

Hence the first characteristic of the Millennium, the universal dominion of Christian thought and influence, was absent from the earth during that period which some over-zealous writers have designated as the age of glory foretold by the prophets of Israel, and seen in the visions of the Evangelist. Christianity has been preached from the rising to the setting sun, and its empire is bounded only by the great oceans that foam and surge against the rocks and reefs of every Continent and island on the globe. In that sense the reign of Christ is universal. But that is not the sense in which we speak. A few disciples among every people in every quarter of the globe does not constitute a universal kingdom. When we say that an empire is universal, we mean that it sways the hearts and wills of all nations and all races.

In this sense, Christianity is not, and never was, universal. There are more Christians to-day than during any other period in the history of the last nineteen hundred years; and yet not more than one-fourth, or at the most one-third, of the inhabitants of the earth bend their knee in reverence to the Name of Jesus. There are now five hundred millions of Buddhists, more than one-third of the human race; one hundred and sixty millions of Hindus; one hundred and fifty-five millions of Mohammedans; eighty millions of Confucians; fourteen millions of Shintoists; seven millions of Jews; about one hundred and twenty-five millions of nondescripts, leaving a residue of three hundred and fifty millions of Christians, and these are divided into several hundred denominations. Yet we are told by many writers that Christianity has conquered the globe.

The Gospel took possession of the hearts of men in the first centuries, because its lessons responded to the wants of the age and the aspirations of the people to whom it was preached. Greek and Roman civilization has reached the pinnacle of glory at the birth of Christ, and the culture of that age loathed the abominations and puerilities of paganism. It was demeaning to the intellectual attainments of the illustrious men who framed the character of the period to bow in adoration before the speechless forms of sculptured marble. The philosophers, statesmen, orators, poets and painters, men of thought and learning, felt that polytheism was nothing more than the fiction and growth of an ignorant age; they felt that there was beyond the deep blue immensity an omnipotent and immutable and eternal divinity, whose voice had peopled the azure fields with starry worlds and filled the universe with floods of golden light. Christ came, and the beauty of his doctrine answered the longings of their souls, and the splendor of his miracles convinced them that he was an agent from the skies, sent to heal the wounds of humanity.

If we study the history of the Church, we find that she has been most successful with the Caucasian race, because that race stands the highest in the scale of civilization. Christianity is universal in its conquest of the Caucasian race, but it has so far accomplished very little toward the conversion of other races. The empire of Christ is merely in its infancy. The Cross must be erected in every land; the music of the Gospel must echo on every shore; and all the tribes of the globe must flock to the holy city before we can say that the prophecies have been fulfilled in the dawn of the Millennium.

CHAPTER IV.

MOHAMMEDANISM. HERESIES. VICES OF THE MIDDLE AGE. WARS. TRUCE OF GOD.

IN the last chapter I dwelt at some length on the abominations of paganism so prevalent during the Middle Age, and whose baleful shadows reach down even to our own times. There is one great denomination which occupies a place between the doctrine of Christianity and the idolatries of the heathen nations, and which can not be called either pagan or Christian. I refer to the disciples of the prophet, the author of the Koran. As it was during the Middle Age that the temple of Mecca was established and the power of Islamism reached its zenith, I can not pass over this question when advancing reasons against the opinion of those who maintain that the history of the Millennium closed with the fall of Constantinople beneath the tramp of the Arabian war steeds.

The birth of this religion dates from the year 622, when the prophet was driven from his native city and compelled to seek refuge in Medina, where he was receive with great honors. Mahomet traced his ancestry back through history to Ishmael, and his doctrines formed a combination of Judaism and Christianity, with some original fancies peculiar to an erratic mind.

Starting from the bleak desert of Arabia, the tide of Moslem conquest rolled northward over the plains

of Syria and Persia, and soon the Crescent floated above the battlements of Bostra, Palmyra and Damascus. Having met the Christians on a stream near the city of Yarmouth, one of the most bloody engagements in history terminated with the massacre of a hundred thousand Greeks, the annihilation of their dominion in those provinces, and the extension of the Saracen power into new fields. This victory was followed by the invasion of Palestine, and in a few months the swarthy sons of the desert planted the colors of Arabia on the walls of Zion, the City of David, the city sacred to the memory of Jew and Christian, the city that linked together the two covenants of God with man, the city where the synagogue perished and the Church was born, the city of sacrifice and priesthood, altar and ceremonial, the city over which Christ wept in his sorrows and bled in his agonies, and to which his disciples bend their footsteps after nineteen centuries to witness the scene of his sufferings and pour out their tears upon every stone consecrated by the shadow of his passing.

Aleppo, Antioch, Tyre and Cæsarea fell at the same time under the domination of the Mussulman, and thus within six years all Syria, with a history of splendor and glory that has never been surpassed; Phoenicia, with the commercial and maritime achievements that have immortalized her in the literature of every nation; and Israel, with the record of her kings and rulers, and the sacred memory of her priests and prophets, sank beneath the shining blade of Moslem chiefs.

It is needless to state that these provinces, together with Mesopotamia, having been conquered by the Saracen legions, the Crescent supplanted the Cross in the cradle of Christianity. The Arab was supreme

over all western Asia. The culture and refinement of Greek literature and philosophy were blasted by the withering simoon of the desert in its sweep over the cities where Ionic bards once charmed, with their lutes, the gods on Mount Olympus.

Moving westward over the hills of Judea and the desert of the south, crossing the isthmus of Suez and the valley of the Nile, the dusky warriors next laid siege to Alexandria, the most famous seat of learning in Egypt, and in a few months, with the loss of twenty-three thousand soldiers, the emblem of the prophet waved above the ramparts of the city and the palace of the king. Like the sultry winds from the arid plains lying along the eastern coast of the Red Sea, the phalanxes of Islam surged onward from Egypt over the Libyan desert, across the confines of Fezzan, beyond the Black Mountains of Tripoli, conquering Tunis and Algeria and Morocco, until the flag of the Saracen waved over all western Africa and was planted on the rocks of Ceuta.

But the tide of Moslem triumph did not halt with the conquest of Almagreb. Beyond the narrow strait dividing the Pillars of Hercules lay outstretched the beautiful plains of Iberia, the fertile valleys of Andalusia and the giddy heights of Granada. This fair region was warmed with the beams of sunny skies, refreshed with crystal streams, protected from the gales of the north by the lofty mountains that nature had established as impenetrable barriers on her frontier, shielding her wealth from the rapacity of Frank and Lombard. The sturdy sons of the camp looked upon her fertile hills and lovely vales, her lordly rivers and majestic mountains, and they determined that the Goth should perish in the wake of the Moor, that the symbol of Christ should recede before the symbol of the

prophet, that the dome of Mahomedan mosques should overshadow the ruins of Christian temples, that the chime of Cathedral bells should be replaced by the cry of the Muezzin.

Count Julian was then in command of the Spanish army located in Tingitania. The tidings of his daughter's betrayal by Don Roderick, King of the Goths, was conveyed to him while fighting the battles of his country against the Mussulmanic legions, and to avenge the sorrows of Florinda, and wash out with streams of blood the stigma that had been placed on his name by the perfidy of his sovereign, he sought the assistance of the Moors. He entered into secret negotiations with Aber ben Nosier, the Arab general, for the subjugation and humiliation of his native land.

The plan was executed. The Moslem hosts crossed the strait, overthrew the Gothic legions, and the Crescent was established in Andalusia and the Alhambra rose majestic on the summit of Granada. The throne of Islam was established at Damascus, the oldest city in the world, and the voice of the Caliph was recognized on the three Continents, and his empire comprised an unbroken belt of country that extended from the Atlantic Ocean in the west to the Bay of Bengal in the east.

We are all familiar with the tenets of Mahomedanism, and we know that the influence of that religion was neither advantageous to civilization nor beneficial to morality.

The conquest of Islamism was the conquest of the sword, and the dominion of the Ottoman is the dominion of despotism. Mahomedanism allowed Christians and Jews to escape its degrading bondage by paying an annual tribute to the empire of Allah; but the nations of other creeds were compelled to accept the

Koran or to appeal to the sword on the gory field of battle.

The dusky warriors were encouraged in their valiant struggles against unbelievers with the promise of the conquered lands in case of success, or, in the event of death, they thought that their souls would be transported to a paradise of carnal joys where they would revel forever with voluptuous sylphs and black-eyed houris.

The fierce janizaries, nursed on the blood of nations, tutored in the school of savagery, were a standing menace to the world, and the dove of peace and the eagle of light, hearing the echoes of their tramp, the hoof of their battle steeds, the clash of their swords and the clangor of their trumpets, sought refuge beyond oceans and continents.

In the early days of Christianity the Church of Africa and the East was adorned with the light of genius and glorified with the halo of sanctity. The See of Alexandria, founded by St. Mark the Evangelist, and presided over successively by Demetrius, Heraclius and Dionysius, was the glory of Egypt; and the famous school of that historic city, fostered by the genius of Clement, Origen and a host of other brilliant minds, sent forth a flood of light that dazzled the remotest parts of the vast Roman empire. Carthage, made illustrious by the virtues of Agrippinus and the eloquence of Cyprian, became the Metropolitan See of Africa, and thence irradiated a light that fell upon the myths of pagan superstition like the golden beams of the infant moon upon the specters that lurk in the shadows of night.

Evangelists went forth from these schools of Christian thought into Numidia, Mauritania, Libya, Pentopolis and Lower Egypt. Caesarea and Neo

Caesarea, Aelia Capitolina, Jerusalem and Antioch were ruled by zealous bishops, and these sees flourished amidst the temples of paganism and the altars of Israel.

The ancient confederation of Syria became a part of the Christian empire in the East, and Seleucia, Beraea, Apamea, Hierapolis, Cyrus and Samosata had their Episcopal thrones and their Cathedral towers; while Tyre and Sidon, Byblos and Berytus, Tropolis and Ptolemais were flourishing churches of Phoenicia?

What student of history is not familiar with the ancient glory of Ephesus and Smyrna, the most famous Christian communities of Asia Minor? Who is ignorant of the former splendor of Laodicea and Colossae?

But alas! where are those churches now? Where are those Christian cities and those Christian lands? Where are Phrygia and Pamphilia and Cappadocia and Bithynia? Where is the ancient glory of Nicomedia? Where are the temples of Pontus and Mesopotamia? Where are the spires and domes that crowned the churches of Adessa and Nisibis, Prusa and Hellenapolis? They have withered, they have vanished, they have fallen, they have perished.

The Mongolian wave of desolation, rolling down from the steppes of Embin and Ishim, passing the Ural Sea, scaling the rocky heights of Elburz, crossing the Great Salt Desert of Persia, accepted the creed of the prophet, united with the wandering Arab in subjugating and oppressing the tribes of the Orient; and soon every Christian temple, from the mouth of the Danube to the valley of the Ganges, floated the banner of the Turk.

The Mosque of Omar rests upon the ruins of the ancient temple of Solomon, and the City of Zion pays tribute to the flag of the Ottoman. For twelve hundred years the power of the Crescent has lain like an

incubus upon the civilization of the Old World, crushing out the spirit of liberty, enthralling the capacity of the human intellect, dwarfing the growth of morality, impeding the development of science and culture, and degrading the character of womanhood, the foundation of every social virtue.

Where are the great men that once graced the court of Eastern Kings? Where are the savants whose wisdom and learning and eloquence have been remembered by the lovers of philosophy, literature and art throughout all ages? Where are Basil and Chrysostom, Ignatius and Polycarp, Augustine and Tertullian, Cyril and Athanasius? Their voices echo down the stream of time, and charm us with the sweet memories of long ago, when the black-robed angel of charity walked among the columns of the dimly lighted cloister or went forth to the battlefield to stanch the wounds of the warrior, soothe the brow of the sick and the dying, to gladden the hearts of the afflicted and to dissipate the clouds that hung over the lives of the sorrowful.

The harem has been established within the hallowed precincts of ancient convent walls, and the virgin flowers of the Ottoman empire are withered by the blighting breath of unbridled lust.

The Christianity of the Middle Age was distracted by many internal dissensions, and by the formation of diverse creeds pretending to draw their origin from the teachings of Our Lord and his apostles. The Arian, Nestorian, Eutychian, Pelagian and the Monophysitical heresies, begotten in the womb of Greek imagination, and fostered in the lap of the Byzantine empire, disturbed the tranquillity of the Church throughout the Middle Age, and destroyed the unity of Christian faith. The chasm, thus early begun be-

tween the East and the West, was widened as time rolled on, and every century added force to the elements that were destined ultimately to dismember the empire of Christendom.

Leo the Isaurian, an ignorant soldier, who, ascending from the humblest walks of life by the aid of the army, was seated on the throne of Constantinople in the year 717. Conceiving an aversion for pictorial representations in churches, a practice which had been cultivated by the refined taste of the Greek mind, reveling in the pleasure of the fine arts, he issued an edict for the destruction of all images throughout the empire of the West. The ukase of no Czar was ever more arbitrary and more revolting to the sensibilities of the early Christians than this stupid and cruel mandate.

Christianity never dreamed of giving adoration to these memorials of its Founder, and the holy men and women whose lives were associated with its early triumphs and infant glory. We employ the genius of art to preserve the memory of our illustrious dead. The brush of the painter reproduces on canvas the features of the intrepid warrior, who has fought the battles of his country and covered her flag with the glory of victory. The heroes of all ages live in marble, formed by the chisel of the sculptor.

We admire the great artists of mediaeval times, because they have clothed their conceptions with form and life and beauty that vied with Nature's handiwork. We stand entranced before the master strokes of Raphael and Angelo, Perugino and Correggio. The genius of Titian shines forth in the Entombment of Christ, the Holy Family and Christ Crowned with Thorns. The works of Leonardo da Vinci, Giulio Romano, Andrea del Santo, Paul Veronese and Tinto-

retto, examples of which are found in the galleries of the Louvre, would well recompense a visit to Paris. Need I speak of the names of Guercino, Beato Angelico da Fiesole, Francesco Francia, Carlo Crivelli, Bonifazio and Murillo, to remind you what art has done for civilization? Need I take you to the Vatican Gallery and show you the paintings of Tiziano, Ribera, Pinturicchio, Giovanni Spagna and Sassoferrato? Need I go with you to the Borghese Palace to behold Cybele spreading her gifts over Egypt, the Sacrifice to Silenus, Solomon's Judgment, Venus leaving her bath and Mercury with a lyre? Let us enter the picture gallery on the next floor, and we are entranced with the vivid representations of the gods of Olympus, and the Amazon with the warriors crouching at her feet, the Virgin and the Child, and the Descent from the Cross, the Cumaean Sibyl, and Æneas flying from Troy.

Painting familiarizes us with the history of the distant ages. It fills the valley of the Nile with galleries and palaces, temples and shrines. It adorns the desert wastes of Chaldea with landscapes and gardens, pinnacles and towers. It crowns the summit of Libanus with hamlets and cottages, vineyards and olive groves. It creates a new-Israel, with its lofty mountains covered with the cedar and the cactus and the sycamore, and its fertile plains, rich with the golden olive trees and broad expanse of grass and grazing land, fragrant with the odor of wild thyme and camomile, all blossoming as the rose and the flower, alive with the song of bird and the hum of bee and the voice of the busy rustic, for one can conceive the realities of the scene from the representations. It replaces the crumbling stones of Ramleh and the minarets of Ludd, all sparkling in the golden sunbeams of

the Orient. It rebuilds the tottering walls of Jaffa and Beyrout, Damascus and Aleppo.

The canvas portrays the ancient splendor of Babylon and Nineveh, Jerusalem and Caesarea. By gazing on the lines drawn by the skillful hand of the artist, we can roam among the solitary ruins of Tyre and Sidon, wander along the seashore and watch the surging tide, or revel upon the wealth and beauty of Sharon, and behold the far-off hill country of Judea and the land of the Philistines, where so many battles were fought in olden times by the heroes of God's chosen race.

The brush has resuscitated the memory of Jericho, and viewing the fallen columns and broken walls, we see again the hosts of Israel wandering around the doomed city, and we hear the magic sounds of the trumpet that demolished its ramparts and bulwarks, and created terror in the hearts of its defenders. The brush has repeopled the silent vales with toiling husbandmen, covered rural wastes with opulent cities, and filled desert lands with life and joy: it has brought our fancies back over the gulf of time when these desolate plains were thronged with human beings, and embellished with the art and genius of a lost civilization; when the ships of Tarshish conveyed the wealth of Thule, Serica and the Baltic to the shores of the Levant; when Syria was a vast empire, and a hundred flourishing cities were nurtured in her bosom; when the Persians held dominion from the border of Cashmere to the rocks of Taurus.

Painting connects us with the works of all nations and the civilization of every age. As the distant castle, resting upon a lofty crag overhanging the valley and laving its foot in the limpid rill that winds along its base, or the wild frothing torrent that rushes madly and violently through the mountain gorge, leaping

from height to height and from rock to rock, seething, surging, foaming, rolling in its frantic march; as the beauty of that castle, standing there amid the sublime scenery created by the touch of nature's hand, enhanced and magnified at one time by the shadow of frowning skies and fleecy clouds, and again bathed and flooded in the golden beams of the setting sun, is reflected and reproduced in the small compass of the eye, so the glory of all ages can be circumscribed and focused by the brush of the artist.

The religious memorials of the Middle Age perpetuated the history of Christ and prolonged the lives of illustrious men. They told the story of the fall of man in the garden of Eden, and the promise of a Redeemer from the house of David and the root of Jesse. They portrayed the call of Abraham and the sacrifice of Melchisedec, the conquests of heroes and the visions of prophets. They portrayed the birth of the Savior and the announcement to the shepherds, the adoration of the Magi and the flight into Egypt. They represented the last supper and the betrayal of Judas, the sorrows of Gethsemane and the appearance of Christ before the high priest of Judea. They represented the tribunal of Pilate and the court of Herod, the scourging at the pillar and the crowning with thorns.

They pointed to the malice of the Scribes and the hatred of the Pharisees, the cruelties of the soldiers and the jeers of the rabble, the journey from Jerusalem to Calvary, amid scenes that filled the court of heaven with sighs and tears, and tortured the heart of demons with anguish and despair that humanity was released from the bondage of hell. They pointed to the nails and the cross, the sweat of agony and the shadow of death; and they renewed the memory of words which

escaped from the lips of a loving God, and which have echoed through the world, encouraging the just with heavenly hopes, strengthening the souls of the forlorn and desolate, mitigating the sorrows of the penitent, alleviating the agonies of the dying, crushing the mighty with the fear of judgment and piercing the heart of the wicked with the sword of doom.

These paintings that adorned the walls of vast cathedrals, that hung above the altar and enriched the sides of the sanctuary, carried the fancy of the worshiper to the glory of Olivet, where Christ, clad in the raiment of eternal beauty and immortal humanity, blessed his apostles and sent them on their mission to the Jew and Gentile; to the appalling spectacle of Pentecost, when the Holy Ghost, flying with the wings of the tempest, breathed upon the eleven and filled their souls with the seven gifts of the divine spirit, typical of the seven lamps that incessantly shine before the throne of God, creating a new body, the mystical body of the Incarnate Word, that was destined to outlive every nation, absorb every people, and to illuminate every age with the light of faith.

These paintings spoke of ancient times, when great men glorified the Church by their learning and virtue, when evangelists, panoplied with the armor of truth and the shield of justice, went forth to give battle to paganism, ignorance and ferocity. They spoke of Paul, who addressed the intellect of Greece from the hill of Mars, and proclaimed the lessons of the Gospels from the altars of pagan Gods. They spoke of Peter, who preached the faith in Pontus, Galatia, Cappadocia and Bithynia, and ceased not his labors until he had planted the Cross on the shores of the Tiber and announced his mission to the priests who guarded the sanctuaries of heathen Rome. They spoke of Mat-

thew, who conveyed the message of peace and love to the benighted sons of India, and the sable race of Ethiopia. They spoke of Philip, who began his labors with the conversion of the eunuch, and continued his glorious career until he had proclaimed the divinity of Christ to the people of Phrygia and raised the symbol of man's redemption on the towers and temples of Hieropolis.

They spoke of Thomas, who called the Parthians to the altar of God, extinguished the sacrificial fires of Media, and taught the Magians of Persia that the King of the Universe had illuminated and adorned the canopy of heaven with that host of radiant stars, which Zoroaster had adored as sparks of the divine essence. They spoke of Andrew, who had traversed the plains of Russia, and journeyed along the plains of the Black Sea and the shores of the Bosphorus, announcing salvation to the Scythians and other kindred tribes. They spoke of Bartholomew, who crossed the desert of Akhaf on his mission of grace to the country washed by the waves of the Red Sea and the Gulf of Aden. They spoke of Thaddeus, who baptized Abgar, King of Edessa, and converted many of his subjects. They spoke of Simon, who promulgated the Gospel in Egypt, Libya and other lands of Northern Africa. They spoke of Matthias, who penetrated the present country of Abyssinia as far as the confines of the Hawash and the Blue Nile.

In studying these works of art, the first Christians were reminded of the early history of the Church. There they beheld the triumphs of Christianity in the baptism of Clovis and the conversion of the Franks. There they beheld the conquest of faith over the gods of pagan Rome. There they beheld the persecution of the Church under the cruel fiat of Nero, and the power

of grace in supporting the martyrs in their agonies. There, they beheld the constancy and fortitude and magnanimity of the Theban Legion, who were decimated by the order of Maximinian. There, they beheld the triumphs of Augustine in England, the labors of Patrick in Ireland, the achievements of Palladius in Scotland, the success of Ansgarius among the Northmen, who assembled beneath the glittering stars to hear the angel from the South proclaiming strange, but sweet and heavenly doctrines. There they beheld Boniface and his companions traversing the wild, unbroken forests of Germany, hunting the lost tribes of the human race, and calling them back from the path of error with the promise of life eternal. There, they saw the efforts of Constantine to master the Slavonian tongue, that he might succeed in raising the Christian flag above the citadel of idolatry in Poland, and plant the Cross on the shores of the Vistula and crown the Carpathian peaks and slopes with the temples of Christ.

It was against the genius of art that the movement of Iconoclasm was directed, and the breach between Rome and Byzantium opened by Leo was completed by Photius in the consummation of the Greek schism. But the division of Christendom steadily progressed during the following centuries. Sects silently sprung up in different quarters of Europe, and disseminated their doctrines among the masses of the people, till the time came for an open revolt against the religion of the State.

In Brabant Tanchelm assumed the role of the Messiah, had temples erected in his name, proclaimed that he was the Divinity, donned the character of a King, established a throne surrounded by a body-guard of three thousand men, celebrated his nuptials with the Virgin with great eclat, repudiated the sac-

raments of the Church, and waged war against the hierarchy.

Eon d'Etoil announced that he was the Son of God, the long-expected Redeemer. He went through Brittany and Gascony in royal equipage, calling upon the multitude to adore him as the promised Messiah and the Savior of mankind. After his death, his disciples claimed that he would come again amidst the glory of heavenly hosts to pass sentence upon the living and the dead on the day of judgment.

Peter de Bruis, following in the wake of his predecessor, though not so arrogant as to claim the attributes of the Deity, created disturbances wherever he established his creed, even going so far in his opposition to the ancient faith, as to order the demolition of churches and the destruction of pictures and statuary.

Henry Lausanne emphasized many of the tenets and practices of Peter de Bruis, his precursor in the same region.

The Passagians, Waldenses, Cathari, Amalricians, Brethren and Sisters of the free spirit, the Apostolic Brethern, Turlupins, Albigenses and several other denominations, disturbed the tranquillity of the Church in the thirteenth century.

I am not writing a defense of any particular form of Christianity, and hence I will not enter into a discussion of the merits of these various sects, or the Mother Church whence they sprung. My object, in their enumeration, is to show that Christianity was not a united organization in those days, and I think that this disunion was contrary to the teachings of the Bible. For Christ solemnly asseverates the necessity of ecclesiastical union. "Every kingdom divided against itself shall not stand." (Matt. 12-25.) Again

he says: "There shall be one fold and one shepherd." (John 10-16.) St. Paul, encouraging the spirit of unity, informs the Corinthians that God "is not the God of dissension, but of peace."

In writing to the Ephesians, the Apostle of the Gentiles cautions them to be "careful to keep the unity of the Spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of us all." (Fourth chapter.)

Holding the sacred volume in my hand, and believing in the Divine inspirations of its teachings, I deplore the disunion of Christianity in the Middle Age, and I regard the dissensions of those times as a strong indication that Christ had not yet come to reign upon earth in the glory of the Millennium.

I also admit that there were many vices prevalent among both clergy and laity, and many abuses were permitted by the Church, and these pretexts, favorable to the cause of innovations, were utilized with marvelous advantage by the Reformers of the Middle Age. However, I might justly remark that the dark pages of mediaeval history can be attributed in a large measure to the union of ecclesiastical and secular power.

The Church and State should operate harmoniously, as both have been instituted for the amelioration of society, the promotion of human happiness. The government, having been formed for the preservation of order, must take cognizance of all external acts that pertain to encroachments upon the domain of individual liberty and the destruction of life or property. Ecclesiasticism aims at the spiritual regeneration and perfection of humanity, and therefore endeavors to purify the heart, soul and conscience. Now as the eternal law of nature and the positive law of

God, make provisions for our immortal interests by the inculcation of virtue and the denunciation of vice, it is readily seen that the teachings of Christianity, which contain the expressions of the divine will, support the enactments of secular legislation; for every violation of legal statutes constitutes a crime against the Bible. It is to the advantage of society that the parliaments and senates of nations be governed by Christian principles and that judges and rulers be actuated by the spirit of the Gospel.

Further than this, there should be no union of Church and State. In every government there must be imperfections; for governments are the creations of men; and they are often influenced and controlled by men not only devoid of religious sentiment, but even lacking the character of integrity. In a state-church the injustice and corruption of the political organization are frequently interwoven with the ecclesiastical administration, and the hierarchy becomes subservient to the intrigues of secular officials. This was the condition of Europe during mediaeval times, and this state of affairs engendered that long train of evils resulting in the disedification of the faithful and the creation of religious revolutions.

Nicholas de Clemangis, in his treatise on the corrupt condition of the Church in the early part of the fifteenth century, remarks: "As for the monks, what shall we say in condemnation of those who, according to their vows, ought to be the most perfect of all the sons of the Church, since they are removed from anxiety about the things of the world, and are thus able to devote themselves to the contemplation of heavenly things, but who are plainly the reverse of all this? For they are, in fact, the most covetous and the most avaricious of all, and are mere slaves of the world, instead of fleeing from it."

And speaking of the Mendicant Friars who posed as the saints and reformers of the age, the author says: "Just as the Synagogue had its Pharisees, against whom Christ spoke most strongly in the Gospel, so are these new apostles to be regarded as the Pharisees of the Church to whom is applicable all that Christ said of the Pharisees, or even much more. For they are like ravening wolves in sheep's clothing, who have the external appearance of holiness, but inwardly are defiled with all lusts." (Clark's Life of Savonarola, p. 23.) This was the condition of religious life in Italy in the early part of the fifteenth century, the culminating point in a state of moral degeneracy which extended back through several hundred years.

For many centuries ecclesiastical appointments were subject to the caprice of the German Emperors, and the favorite of the crown, or the willing tool of some nobleman, was always the successful competitor for a rich benefice. Although the Church reserved the right of electing a successor to the Papal throne, or of designating a bishop to fill a vacant see, yet the disgruntled aspirant often appealed to the sovereign or to the passion of the rabble.

'The Vatican and the Lateran," says Gibbon in his history of those eventful times, "were stained with blood; and the most powerful senators, the Marquises of Tuscany and the Counts of Tusculum, held the apostolic see in a long and disgraceful servitude. The Roman pontiffs of the ninth and tenth centuries were insulted, imprisoned and murdered by their tyrants, and such was their indigence after the loss and usurpation of the ecclesiastical patrimonies, that they could neither support the state of a prince nor exercise the charity of a priest." (Fall and Decline of the Roman Empire, Vol. 5, pp. 59-60.)

To correct these shameful abuses it was necessary that a great spirit be honored with the tiara and take the reins of the Church in his hands, and the needed reformer came upon the scene in the person of Gregory VII. It was he that curbed the power of nobles and emperors and purified the Church from the degradation of political servitude and corruption. Gregory may have been a tyrant, but, as a great writer has justly said, the iniquities of the age required a tyrant, a man of strong will and indomitable courage. Hildebrand recognized the danger and boldly confronted the enemy.

The efforts of Gregory were seconded by other able and energetic men, but the evils were so deeply rooted that it required the zeal of ages to entirely eradicate them, and the Church was not purified of these gross vices till the great religious revolution of the sixteenth century created a rivalry among Christian denominations.

As virtue has ever been regarded as the fruit of the Gospel, the faithful naturally judged the merits of a creed by its works rather than by its dogmas, and, hence, the professors and disciples of the Church endeavored to manifest the product of salutary teachings in their daily lives, and this emulation has engendered the purer morals of later centuries.

I can not pass over another vice of the Middle Age, the spirit of intolerance. Perhaps this should not be called a vice, for it was the result of the ignorance and the superstition of the times, instead of any pronounced hatred of religious liberty. A person educated in the school of Christian thought, and surrounded by an atmosphere intensely religious, will accept no apology for infidelity; for in his position he can not conceive how others can disregard the truths of revelation.

and he falsely imagines that disbelief in the Bible is the consequence of moral perversion. Mohammedans loathe the name of Christian, because he does not accept the divine character of the Moslem creed, and they sincerely believe that none but the disciples of the Prophet will ever see the face of Allah. The Buddhists and Hindoos likewise regard the followers of other cults with perfect aversion, holding that only willful obduracy and a state of moral incorrigibility can obfuscate the manifest light of their sacred books.

The Christians of the Middle Age, brought up in the national faith and unacquainted with the people of other creeds, thought that there was no salvation for those outside the pale of the Church; and, feeling convinced that the heretic was the agent of Satan, believed that they were serving God by waging war on his enemy, and washing out their sins in the blood of the faithless.

I can not refrain from giving a few extracts from the enactments of the ecclesiastical Inquisition. The first chapters enjoin on every Archbishop and Bishop the obligation of appointing for every parish a priest and two worthy laymen whose duty it shall be to search diligently for heretics, their abettors and defenders, and when found to report them to the ordinary, the lord of the manor, and his officials. The fourth chapter directs that one who wittingly harbors or conceals a heretic shall be delivered to the secular tribunal for punishment, and his property shall be confiscated. The fifth chapter ordains that the lord or proprietor upon whose estate a heretic has been discovered shall be punished according to the provisions of the law, and the house in which the heretic was found shall be destroyed, and the land confiscated. Chapter seventh ordains that any remissness on the

part of officials in the prosecution of heretics shall be regarded as criminal, and they shall be punished with loss of office and confiscation of property.

The defenders of the Roman Inquisition say that the heretics of the thirteenth century were violent anarchists, declaring war against the altar and the throne, and no person was too sacred to disarm their vengeance or soothe their wrath. I must say that, while these reasons have great weight, I can not see the justice of legislation directed against any class or body as a whole without discrimination. While many of the reformers of that age might have been guilty of the excesses attributed to them, yet there is no doubt that some were innocent of those charges, and therefore should not have been subject to decrees intended for the refractory adversaries of law and order.

However, let us not condemn Christianity for the errors and sins of its children. The Church consists of a human and a divine element, and while the latter must be perfect, the former is subject to error and corruption. Therefore, the crimes of those professing and teaching the doctrines of Christianity are the crimes of individuals and not the crimes of the Church. We can not justly condemn the constitution of our country for the errors of the judicial bench; neither is the Revelation made by God to mankind responsible for the bigotry of the Middle Age.

The spirit of intolerance has been manifested among all nations, and in every age, and has inspired the cruelties of legal persecutions. If we open the statute book of England we find there enactments against dissenters as cruel as any that were ever passed by the Latin countries of Europe against heretics.

We are familiar with the brutal history of Elizabeth in her government of Ireland, and the intolerant

decrees that were framed by Parliament for the suppression of the ancient faith. During the reign of Cromwell a reward of five pounds was given for the head of a priest and ten pounds for a bishop or Jesuit. New statutes were passed by the Parliaments of every succeeding sovereign. During the reign of William of Orange, Catholics were forbidden to hold any important office, excluded from the House of Commons, Catholic education was tabooed and a penalty was imposed on every parent who, to avoid the consequences of this unjust legislation, sent his children to the schools of foreign lands; Archbishops, bishops and priests were banished, Papists were disarmed, and their spoliation and robbery were legalized.

Lord Macaulay, in his criticism of Von Ranke's history, writes, in his allusion to the bigotry of the sixteenth century, that "In the Palatinate a Calvinistic prince persecuted the Lutherans. In Saxony a Lutheran prince persecuted the Calvinists. Everybody who objected to the articles of the Confession of Augsburg was banished from Sweden. In Scotland Melville was disputing with other Protestants on questions of ecclesiastical government. In England the jails were filled with men who, though zealous for the Reformation, did not exactly agree with the Court on all points of discipline and doctrine. Some were persecuted for denying the tenet of reprobation; some for not wearing the surplice. The Irish people might at that time have been reclaimed from Popery at the expense of half the zeal and activity which Whitgift employed in oppressing Puritans." (Essays, Vol. 2, p. 486.)

However, the Lutheran and Calvinistic denominations and the Church of England can not be arraigned for these atrocious crimes, no more than the Church

of Rome can be criminated for the enormities of the Spanish Inquisition. These were the sins of men, and not the sins of the Church. These were the legitimate product of abnormal development of religious enthusiasm, and not the result of Christian thought. Nevertheless, these enormities clearly indicate that the spirit of the Gospel had not, in those days, accomplished a complete victory over the human mind and the human heart, and therefore the reign of Christ upon earth was a partial reign, conquering the souls of individuals, but not yet moving the mass in the glorious triumph of a divine commonwealth.

The Millennium shall be an age of peace, for the prophet says "they shall not hurt nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord as the covering waters of the sea." (Isa., ch. 11.) But the Middle Age was an age of deadly strife among all nations, even among those which had accepted the Cross for the emblem of their religious profession. I shall not allude to the conquest of the Saracens at the cost of so much human blood. I shall not dwell on the victories of the Moors over the kingdom of the Goths, and the march of their triumphant legions over the vales and hills of Andalusia. I shall not describe the hosts of the desert climbing the rocks of the Pyrenees on a mission of usurpation and depredation to Gaul, and the subsequent fatalities of the battle fought on the plains between Poitiers and Tours, when the magnanimous Martel, with his gallant regiments, stained the earth with a gory flood and left three hundred thousand Moslem warriors to decay beneath the rays of the sun and the pale light of the moon. I shall not speak of the devastating march of Genghis-Khan and Tamerlane, nor shall I refer to the Crusaders when Christianity was armed against Islam-

ism, and when the blood of Europeans and Asiatics crimsoned the Land of Promise; but I shall confine my strictures to the carnage of nations resting beneath the shadow of the same temple and worshiping their God at the same altar.

Every student of history is conversant with the usurpations of the Normans on the Continent and on the isles of the western main. Crossing the channel that lay between their home in the north of Gaul and the chalk-white cliffs of Britain, they conquered the natives and laid the foundation of their empire on the ruins of Saxon civilization. But these warlike scions of William the Conqueror were not content with their limited possession, and they determined that the sword of Norman chieftains should be respected beyond the seas that laved the shores of England.

For three hundred years the battle-ax was used against the Celt; for three hundred years the Norman and the Hibernian met in martial array, one fighting for the acquisition of new dominions and the other for the blessing of national independence; for three hundred years the tramp of the war-steed echoed among the mountain dells of Erin, and the cry of the war-god filled her groves with dismal sounds, gloomy forebodings of terrible calamities.

The wars of Italy alone would fill volumes, and to recapitulate the horrors of these intestine struggles would shock the sensibilities of a refined age.

Again, there was constant strife between the English and French. The ancient enmity between these rival powers was prolonged by Richard and Philip Augustus, and culminated in the battle of Bonvines several years after the death of the Lion-hearted King. This famous engagement terminated with dreadful slaughter, and well might the angel of the Apocalypse,

looking down from his starry throne upon the massacre which insured the supremacy of the French over their enemies, have flown across the troubled skies, crying, "Woe, woe, woe, to the inhabitants of the earth!"

Hostilities between the Anglo-Saxons and the Gallican legions were renewed in the year 1338 by Edward the Third and Philip of Valois. The naval battle of Sluys, fought two years later, resulted in the complete annihilation of the French fleet, consisting of one hundred and twenty large vessels, and in the sacrifice of twenty-eight thousand sailors. But this disaster did not end the carnage. The contending nations met again on the field of Crecy, and this engagement cost the French army thirty thousand heroes.

I might justly remark that throughout the Middle Age, as well as later on in history, Europe, the land of Christian schools and temples, land of prayer and sacrifice, was one great battlefield. Nation rose against nation, and kingdom against kingdom, indications of diabolical supremacy upon earth, instead of the reign of Christ over the hearts of men.

But it would be unjust to say that the Church did not try to mitigate the atrocities of war. She established the Truce of God, forbidding all violence, and especially the cruelties of war, from Wednesday evening of one week to Monday morning of the following week. This was a season of peace, established in honor of Christ's passion and resurrection, and by the suppression of hostilities during four days out of every seven the Church accomplished a great victory over the barbarities of the times, and prepared the way for the total abolition of the sword and the lance in the adjustment of national claims.

CHAPTER V.

DISMEMBERMENT OF THE CHRISTIAN CHURCH WAS FATAL TO THE DEVELOPMENT AND EXPANSION OF CHRISTIANITY. BIGOTRY. DEFECTS IN THE GOVERNMENTAL SYSTEM OF CATHOLICISM AND PROTESTANTISM AND THE RESULTS OF THESE DEFECTS.

IN discussing the question of the Millennium, we now pass out of the domain of mediaeval history to the great religious movement that opened the sixteenth century. This is a question of vast moment, and one which presents many difficulties. In this work I shall not discuss the merits of the Reformation, nor weigh its influence upon the moral and intellectual forces of the world, nor its effects upon individual and civil liberty. Neither shall I question the faith of those who departed from the ancient Church; but I shall merely consider the results of this gigantic revolution in its relation to the development and expansion of Christian thought and the extension of the Christian empire. A movement may be good in itself, sound in principle, based on worthy motives, advanced with laudable purposes, yet at the same time it may be inopportune, untimely, or its object may be frustrated by opposing forces, and the outcome may be a dismal failure, producing maleficent consequences.

Protestantism has begotten some of the brightest minds that ever adorned the world with the luster of their genius. The field of literature has been enriched by the works of such poets as Milton and Byron, Scott

and Burns, Coleridge and Wordsworth, Longfellow and Bryant. Edmund Spenser, Francis Bacon, Ben Jonson and Abraham Cowley were Protestants. The New Religion was glorified by such shining lights as Addison, Steele, Swift, Collins, Gray, Goldsmith, Robertson, Campbell, Shelley, Hallam, Jeffrey.

These are merely a few of the illustrious men that were nursed in the cradle of Protestantism. If we come to our own beloved country, what glorious names do we find on the historic pages! But it would be tedious to recount the long beadroll of renowned men of the Protestant creed who have shed luster upon the history of Saxon, Celt and Gaelic, to say nothing of the French and Teutonic nations and the countries of the North. In the field of poetry and fiction, in the field of art and science, at the bar and in the pulpit, in the forum and in the parliaments, senates and legislatures, in the halls of universities and at the helm of nations, in the council of kings and in the cabinets of rulers, in the navy and in the army, in peace and in war, the genius of Protestantism has been manifested for the last three hundred years.

Catholicism has also her renowned men. The artistic genius of mediaeval times has never been surpassed. Europe is adorned with the works of Angelo and Raphael, Titian and Carracci, Domenichino and Leonardo da Vinci. Every student of history recognizes the debt which modern progress and civilization owe to Columbus and Vasco da Gama, Magellan, Balboa and De Soto, La Salle and Marquette, Hennepin and Cartier, Ponce de Leon and the Cabots, Copernicus and Galileo, Bacon and Gerbert.

Nicholas de Cusa and Foscarina have made incalculable contributions to the development and advancement of astronomy, and their labors have been

enhanced by the dauntless energy and genius of Maraldi and Castelli, De Vico and Piazzi, Secchi and Gassendi. The lyre of Dante, Petrarch and Tasso have charmed all nations, and Pope, Dryden and Moore are reckoned among the great poets of the English language.

Catholicism and Protestantism have vied with each other in every department of lore, in every field of progress; and their united efforts have produced a civilization which has never been equaled, when considered from every point of view, with its various excellencies, with its manifold blessings, responding to every want of human nature, reaching every desire of the human heart, filling every aspiration of the human soul, covering the globe with the marvels of its achievements, astonishing the nations with the magnitude of its works.

Though these two great divisions of the Christian Church have accomplished so much in the domain of science, literature, progress and civilization, yet far more could have been effected through their consolidated efforts. Immediately after the dawn of the Reformation the spirit of bigotry was intensified, and the blood of heretics was sought in every land. Protestants enjoyed no civil rights in Spain and France, and a price was put upon the head of a priest in England.

The spirit of hatred for heretics was displayed not only by the disciples of Luther against the adherents of Rome, and vice versa, but the sentiment of intolerance was directed against dissenters of every class. The Puritans were driven from their native Britain by the strong arm of the law, and compelled to seek refuge on more friendly shores.

But the exiles did not profit by the lessons of persecution which they had received in their native country, and no sooner had they pitched their tents amidst the wilds of the New World than they erected the pillory and the scaffold for the obdurate heretic. According to the Blue Laws of New England, it was an offense to be absent from the services on the Sabbath day. It was an offense to show disrespect to the word of God or the minister of the Gospel. No one could be admitted as a lawyer except Church members. Every person doing servile work on Sunday, or indulging in sports on the Lord's day, was subject to a pecuniary mulct and was publicly whipped for such transgressions. But if it was known that the offense was committed presumptuously against the authority of God, the offender was put to death. No one was allowed to run on the Sabbath day, or walk in his garden, except reverently to and from meeting. No woman was permitted to kiss her child on the Lord's day. It was a misdemeanor for a married couple to display conjugal affection by osculation or embracing on the Sabbath day.

Whenever the law did not expressly mention the crime committed, or award the punishment, the culprit was tried and condemned according to the provisions of the Bible. Knowing that during the days of the Jewish theocracy very severe penalties were attached to violation of the Mosaic code, and remembering that the Puritans accepted the Ancient Testament, and were principally guided by its enactments, we can easily conceive what oppressive measures were frequently adopted against the irreligious. In such a state of society the life of the careless Christian, or the liberal Christian, was placed at the disposal of the religious fanatic.

To read the common prayer, keep Christmas or Saints' days, make minced pies, play cards, dance or play on any instrument of music except the drum, trumpet or Jewsharp, was a violation of the Blue Laws of Connecticut.

We are all familiar with the decrees passed against witches. Washington Irving, in his history of New York, humorously and ironically says that "The grand council of the Amphictyons publicly set their faces against so deadly and dangerous a sin; and a severe scrutiny took place after these nefarious witches, who were easily detected by devils' pinches, black cats, broomsticks, and the circumstance of their only being able to weep three tears, and those out of the left eye. The number of delinquents, however, and their magical devices, were not more remarkable than their diabolical obstinacy. Though exhorted in the most solemn, persuasive and affectionate manner to confess themselves guilty, and be burnt for the good of religion and the entertainment of the public, yet they did most pertinaciously persist in asserting their innocence. Such incredible obstinacy was in itself deserving of immediate punishment, and was sufficient proof, were it necessary, that they were in league with the devil. Finding, therefore, that neither exhortation, sound reason nor friendly entreaty had any avail on these hardened offenders, they resorted to the more urgent arguments of the torture, and having thus absolutely wrung the truth from their stubborn lips, they condemned them to undergo the roasting due unto the heinous crime they had confessed." (History of New York, pp. 198-199.)

Bancroft, speaking of the Puritanical spirit in New England, says that "These severe laws were sharpened against infidelity on one hand and sectarian-

ism on the other; nor can it be denied, nor should it be concealed, that the elders, especially Wilson and Norton, instigated and sustained the government in the worst cruelties, till the insufficiency of bigot laws was made plain by the fearless resistance of a still more stubborn fanaticism." (History of United States, 1st vol., p. 170.) "The popular tenets of Anabaptism made it a dangerous rival to the Establishment. The sect was proscribed, and its ministers arrested and fined or scourged without mercy. Since a particular form of worship had become a part of the civil establishment, irreligion was now to be punished as a civil offense. The State was a model of Christ's Kingdom on earth; treason against the civil government was treason against Christ; and, reciprocally, as the Gospel had the right paramount, blasphemy, or what a jury would call blasphemy, was the highest offense in the catalogue of crimes. To deny any book of the Old or New Testament to be the written and infallible word of God was punishable by fine or by stripes, and in case of obstinacy by exile or death." (Ibid., p. 171.)

"A Quaker after the first conviction was to lose one ear; after the second, another; after the third, to have his tongue bored with a red-hot iron." (Ibid.)

These laws for the extirpation of heresy were as cruel as the laws of the Spanish Inquisition against the progress of religious liberty.

What carnage has resulted from unrestrained bigotry! The history of the Old World is filled with the record of religious persecutions. This state of affairs has been detrimental to the growth and development of Christian charity. The Savior teaches that we must love our enemies and do good to those that hate and persecute us. Though this is a lesson admirable in theory and worthy of imitation, yet, I must

confess, it has always been a severe task for me to keep this advice in practice. It has always been easy for me to love my friends and despise my enemies, and the law that creates religious persecution is responsible for the many sins of hatred that must accompany it.

Again, it is an impediment to the conquest of the Gospel. You may reason with a man forever on the merits of divine revelation, the sublimity of prophetic thoughts contained in the Bible, the grandeur and simplicity of the life and teachings of Christ, and the earnest zeal of the Apostles; you may convince him that the personality of Jesus is unique in the history of the world, that, as a reformer, he met the requirements of every people and every age, that his moral character was peerless, that his divinity was confirmed by indisputable miracles, and yet he places more weight in the works of the Church than he does in all the arguments deduced from Scripture and philosophy.

How could the Huguenot believe in the divine claims of the Roman Catholic creed, when he thought of Catherine de Medici and Melendez? How could the Quaker accept the tenets of Puritanism, when he saw the stock where his brethren had been scourged and the ground still reeking with the blood of his co-religionists? How could the Baptists love the Pilgrim Fathers, and the faith which they planted on New England soil, with the life of Roger Williams before their eyes? How could the Catholic regard the Established Church of England as the sole surviving scion of Apostolic simplicity, when he read the massacre of his ancestors among the glens of Ireland? Intolerance is the uncompromising foe to the expansion of religious thought, and this has been the curse of Christianity for centuries.

Again, the dismemberment of Christendom has been fatal to missionary success. Sects have emulated with each other in carrying the banner of Christian faith into heathen lands, and yet their efforts have proved a failure. How many native Christians are there among the Chinese? How many have deserted their pagodas for the temples of Christ? How many Buddhists have forsaken the teachings of their founder for the doctrines of the Nazarene? How many Hindoos have abandoned the creed of their sires and adopted the faith of the pale-faced Apostles of the New Testament? How many Persians have rejected the fire worship of their ancestors for the doctrines of Christianity? How many Sabians have refused to pay homage to the stars in deference to the Man of Galilee?

When we consider the vast sums that have been collected, and the zeal that has been expended for the conversion of pagans, we must acknowledge that Christianity has accomplished very little.

What is the cause of this dismal failure? Some enthusiasts, blind to the real cause, may attribute the sterility of our efforts to Christianize heathen lands to the severity of the Christian code of morality. There is some truth in the declaration; yet this argument is impotent when we consider the elevating influence of the Gospel and the impression that its doctrines made on the minds of the early pagans. Within a few generations the entire civilized world abandoned the fallacies and absurdities of polytheism for the pure, simple teachings of Christ. Why have not similar results been produced in modern times? In the primitive age of Christianity there were no divisions, and the Apostles were a unit in the dissemination of Christian truth, and the pagan beholding this mighty

empire, one in doctrine and one in government, was amazed with the magnitude of its structure and the unity of its faith.

But now a multiform creed has succeeded the unity of the apostolic age, and the pagan of the nineteenth century, being confronted with the diverse tenets of a hundred denominations, each claiming a divine character, is convinced, by this multiplicity of views, that the God of the Christians is the God of dissension instead of the God of truth; and, therefore, he thinks it preferable to adhere to the vulgar superstitions cemented by the stroke of centuries than to adopt the conflicting opinions of men disagreeing among themselves.

Were all the sects of Christendom united in one compact body, professing one faith and acting as one organization, the triumphs of missionaries among the wilds of Asia and Africa would be as stupendous to-day as they were eighteen centuries ago, when the Twelve bore the Cross from the walls of Jerusalem to the hills of Rome, and from the ramparts of Carthage to the shores of the North Sea.

The thoughtful must be cognizant of the fact that Christian education is the handmaid of Christian faith. Salutary teachings must be inculcated on the plastic mind of youth, and if this be neglected, the coming age will be prolific in the generation of infidelity and atheism. The school house should repose within the shadow of the church steeple, and whenever these two are divorced, Christianity will mourn the curse of her barrenness.

How can this be accomplished where there are many denominations? Perhaps some one will say that we should introduce the Bible into the public schools. But the Bible must be interpreted, and the interpreta-

tion becomes sectarian teaching. In the sacred volume we read that Christ said to Nicodemus: "Unless a man be born again of water and the Holy Ghost he can not enter into the kingdom of heaven." The Episcopalian claims that these words announce the necessity of regeneration by the agency of the purifying flood, whereas the disciple of Roger Williams holds that baptism is merely a sign that we have accepted the Gospel. Let us presume that the teacher gives an explanation of this passage. In one case he will offend the Episcopalians and in the other he will offend the Baptists. To avoid these controversies, and the essential unpleasantness following such discussion, to secure the strict preservation of religious liberty, the Bible must be ostracized from the public school.

Another suggestion is offered, and we find it quite as inadequate as the foregoing. Let the government build and support schools for each denomination, as the government of Austria has wisely done. But the difficulties to such a solution of the educational problem in this country are far more numerous and more arduous than in Austria. There are only two denominations of any magnitude in the Austro-Hungarian empire, while we have nearly every creed under the sun; and as there are more infidels and agnostics than Christians, it would be impossible to carry out this plan in America.

I hear some one say: Do you want a union of Church and State, with the Bible in the public school? By no means, for that is the greatest curse that can afflict any nation. I am simply deploring the fact that, owing to the vast number of religious denominations in this country, necessitating the exclusion of religious instruction in the state schools, our nation is rapidly drifting into the ranks of atheism.

To-day we have about seventy millions of people in the United States, and from this number there are not more than twenty-five millions of church-goers, leaving forty-five millions of practical infidels. The only remedy for this state of affairs is a reunion of Christian denominations, with religious instructions in the public schools.

If the dogmas of Catholicism and Protestantism are too divergent ever to meet, then let the Reformed Churches form a union among themselves, and the difficulty will be obviated. In that case, the number of each division of Christianity would be sufficiently large to justify the erection and maintenance of separate schools where instructions, agreeable to the religious sentiments of each, can be imparted.

This is the plan pursued in Austria, also in Ireland and Scotland. The Lutherans in Austria are furnished with schools of their own creed, and the clergymen of that sect are compelled by the government to visit those schools for the purpose of imparting Christian doctrine to the children. Mr. Kay, in his Social Condition and Education of the People of Europe, refers to this and other facts of a similar character, and he offers them as illustrations of how the difficulties of religious instructions in the public school can be overcome. "And let it be remembered," writes Kay, "that these great results have been attained notwithstanding obstacles at least as great as those which make it so difficult for us to act [in England]. Look at Austria, Bavaria and the Prussian Rhine provinces, and the Swiss Cantons of Lucerne and Soleure. Will any one say that the religious difficulties in those countries are less than those that exist in our own? And yet in each of these countries the difficulties arising from religious differences have been overcome, and all their

children have been brought under the influences of religious education, without any religious party having been offended."

This quotation, selected from the writings of the Rev. Alfred Young, throws much light on the subject we are discussing. As Mr. Kay is a stanch Protestant, he can not be accused of prejudice in favor of the Roman Catholic creed, and his book should be read by people of all denominations, for it contains an antidote for the prevalent errors of this age and nation in regard to the educational question.

Catholics and Protestants, in their earnest endeavors for the weal of the country, and the advancement of Christian knowledge, have both done great injury to the common cause. The former, realizing the necessity of religious in conjunction with secular education, have erected parochial schools, conducted under the influence of the clergy, and in their great zeal for the preservation of the Catholic faith, have very imprudently, in many cases, denounced the irreligious tendency of the public school system, thereby leaving on the minds of the thoughtless and the bigoted the impression that they were enemies of enlightenment and intellectual liberty.

Much, however, can be said in justification of the course pursued by the Catholic priesthood and hierarchy. Not infrequently the public school boards have been influenced by an anti-Catholic sprit, and, forgetting the fact that these institutions were supported by taxation levied on all denominations alike, text books inimical to the Catholic faith, insulting to Catholic feelings, misrepresenting history, and thus casting opprobrium on the Church of Rome, have been introduced into the public schools.

Again, secular journalism and the Protestant pulpit, perhaps ignorant of the real motive actuating Catholics in their position on parochial education, have held them up to scorn, and have falsely attributed the moral degeneracy of the age to the widespread dominion of Catholicism.

Jealousy of sectarian supremacy has been the prime agent in the creation of so many obstacles to a mutual understanding and reconciliation. If Protestants proposed the reading of the Bible in the public schools, Catholics denounced this innovation as a preparatory step to the introduction of sectarian education. If Catholics advocated the establishment of separate schools at the public expense, Protestants imagined that they saw arising, in the dim and distant future, the colossal figure of Rome arrayed in the purple robes of royalty; they heard the silvery bells celebrating the nuptials between Church and State, and they beheld the bridal altar hung with chains and scorpion whips.

I see but one solution to the difficulty. As the public schools are supported by all the churches, let the school board and the teachers be selected from each denomination, according to the number of pupils representing that denomination. There should be no religious instruction imparted during the study hours, but after the school is dismissed every clergyman should be invited to deliver an exhortation to the children affiliated with his church.

Protestantism and Catholicism have both made serious mistakes in their administration, and these mistakes have been disastrous to the expansion of Christian influence. Rome has been too conservative in her government, too obstinate in the defense of her authority, or rather in the centralization of that authority.

In the primitive ages of Christianity, the laity formed a constituent part of the body politic, and had an elective voice in the appointment of bishops and other ecclesiastics. It frequently occurred that the lay members of the Church disregarded the proper qualifications required in those filling such exalted positions, and often gave their votes to sacerdotal politicians who sought ecclesiastical honors through ambition and avarice, instead of motives worthy of their sacred vocation. Owing to these flagrant abuses so repeatedly perpetrated, the Church restricted the elective franchise, and thus made the laity a nonentity in the ecclesiastical government.

At the present time the College of Cardinals elects the Pope; the Pope appoints bishops, and the latter enjoy the sole right of filling parochial vacancies. According to the provision of the Third Plenary Council of Baltimore, held in the year 1884, whenever an episcopal see falls vacant in this country by the death, removal or resignation of its incumbent, the Metropolitan sends to the oldest suffragan the names of three ecclesiastics whom he thinks worthy to wear the honors of the mitre. Each suffragan also forwards three names to the Metropolitan. The consultors and irremovable rectors likewise present three names to the Metropolitan. Within thirty days from the date of the vacancy the bishops of the province meet at the archiepiscopal residence, or some other place designated by the Archbishop, and together they discuss the merits of all the ecclesiastics who have been proposed, and they select three from the number, and then they forward the names of these three to Rome, designating them worthy, more worthy and most worthy.

Although Rome is not compelled to confirm the nomination, she usually does so, relying upon the

judgment and prudence of those who act in her name. The Metropolitan and bishops of the province may decide upon the names submitted by the consultors and irremovable rectors; but in case they make other selections, they must give Rome their reasons for not confirming, by their votes, the choice of the diocesan electors. As the consultors are very frequently irremovable rectors, the franchise is very limited; and even supposing that they are distinct individuals, the suffrage does not include one-seventh of the priests of the diocese; and hence the other six parts are silent spectators, calmly acquiescing to the will of an insignificant minority.

The minority is not only insignificant numerically, but, as they virtually owe their promotion to the kindness of their superior, they are quite often distinguished for mental inability, cerebral crudity and moral debility. Moreover, the choice of the consultors and irremovable rectors is usually ignored, unless confirmed by the voice of the bishops, and hence we may justly classify these diocesan electors as mere figure-heads who must conform to the opinion of the provincial ordinaries, if they wish to be heard.

What is the result of this method of procedure? The development of pharisaical proclivities in every priest who has episcopal aspirations; for, knowing well that his advancement depends solely on the opinion of the Metropolitan and his suffragans, he will carefully and sedulously extirpate every sentiment that does not touch a responsive chord in the heart of those who hold his fate in their hands. If the bishops denounce the free schools, he must follow their example. If the bishops are opposed to free inquiry, he must applaud their course. If the bishops are foes to the spirit of progress, he must find his heroes among the conserv-

atism of past centuries. If the bishops maintain that Masonry is the agency of hell, he must make an affidavit that he has seen the members of that fraternity arrayed in cloven feet and belching forth fire and brimstone like the yawning jaws of Mt. Vesuvius.

Besides, this is a world of dependence, where every man is a cog in the mighty wheel of progress. The merchant is affable with his acquaintances because he depends upon their patronage. The politician knows people that he has never seen before, and cordially greets every one, because his success in life is at the mercy of the public. The lawyer always wears a bland smile, and is particularly fond of the unfortunate, for he is seeking clients. The physician bows to the humble pedestrians, as they plod on through the slush and mire in their daily toil, for they may be serviceable in the extension of his practice. Nations court the friendship of nations that they loathe, for the sake of commercial aggrandizement.

However, there are a few men in the world that are entirely independent. The Czar of all the Russias can dispatch his recalcitrant servants, and those who rebel against the authority of his ukases, to the wilds of Siberia. The Sultan of Turkey can order the massacre of his subjects, like the Janizaries were slaughtered to relieve the anxiety of the Sublime Porte. The word of the petty autocrat in Asia has the force of constitutional enactments, and the promotion of every priest is subject to the caprice of his bishop.

The emancipated slaves of the South, ignorant and licentious as they are, trampling upon every law, human and divine, when their passions are stimulated, are granted the privilege of voting for those who are to fill public offices; and yet the cultured, refined Catholic clergyman is an automatic piece of mechanism

who must submit to the inevitable, and be silent when his dearest interests are imperiled.

Nominated by the bishops of the province and confirmed by the Apostolic See, the newly elected sovereign ascends the vacant throne not infrequently with the same sentiments that a governor general takes possession of a conquered country, and he is just as totally alienated from the diocesan clergy and just as independent in his administration as a viceroy in India or a lord lieutenant sent from the Court of St. James to Dublin Castle.

The ordinary should be a father to his priests, but usually he is worse than a step-father, and in some cases he assumes the role and exercises the authority of a warden deputed to take charge of a convict plantation.

Every child is anxious to meet his parent, and during years of wandering from his native State, or native land, his happiest moments are spent in recalling the pleasures of youth; and the joy of visiting, some day, the old home is among his fondest anticipations. The priest, on the contrary, avoids the episcopal residence as if it were a pest-house, eschews the bishop as a criminal flies from the sheriff; and the thought that he will not be compelled to confront his superior for another year, is among his most pleasant reflections.

If priests were as unkind to their parishioners as bishops are to their priests, ere long there would not be a Catholic in the land.

However, I will not say that there are no exceptions to this state of affairs. The purple covers many grand and noble men who are as zealous as the Apostles and as kind as the father of the prodigal.

But the monopoly of parochial appointments vested in the episcopacy is far more fatal to the progress of Christianity than the creation of bishops by the voice of the few, exclusive of the will of the many.

The destiny of the Church is in the hands of her pastors, for they administer to the spiritual necessities of the multitude. The bishop may be wise, learned, virtuous; but his efforts will be fruitless unless supported by an able and efficient body of clergy. A brave general may be an inspiration to his men, and may lead them to many a glorious victory, but if his soldiers are devoid of physical courage, inefficient by reason of corporal debility, inexperienced in active warfare, or defective in military discipline, his orders will be futile, and his campaign will redound to the defeat of his country and the dishonor and disgrace of her flag.

How can the ministry of the Church be rendered able and progressive? Education and discipline may accomplish wonders in this field, but unless there is a fair competition among the clergy, the promise of youthful genius and eloquence, impregnable virtue and dauntless courage, will be blighted, and the fruit of college training will wither and decay in the early years, and the noontide of life will be shadowed by the clouds of sorrow and disappointment.

Here is a young man of ordinary caliber. He was never destined by the Creator to dazzle the intellectual firmament with waves of purple light; and, knowing that his incapacity will ever debar him from contesting successfully with the brighter minds of the diocese, he becomes a court sycophant, and plies his craft so skillfully that he is adopted as a child of the episcopal family. All honor is conferred on him; all secrets are communicated to him. He is the factotum of the diocese. His will is the will of the bishop, and his opin-

ions, conceived in hatred and born in malice, become legal statutes. His power at the throne being a recognized fact, his favors are wooed by the clerical adulator, the sacerdotal bumpkin and the ecclesiastical politician, who, not having sufficient intelligence to attract the admiration of the multitude and demand promotion from the bishop, and deficient in the moral courage essential to sustain them in their mental insignificance and humiliating obscurity, endeavor to retrieve the misfortune of their natural incapacity by mounting the ladder of fame through the potent agency of the diocesan functionary. Born without brains, reared in an atmosphere of ignorance, having no originality, incapable of conceiving the simplest idea, these consecrated louts and sacerdotal hypocrites are designated to fill the most important charges in the diocese. This is a fair illustration on one side.

I shall give an example of a different character. Another young man has been gifted with splendid natural endowments; and, by dint of application, his attainments correspond with his native ability. Being a man of a strong intellect, he is consequently a man of marked individuality, independent in thought and action. Always equal to the occasion, he does not require the assistance of others, and he proudly spurns the advice of episcopal subordinates, and refuses to pay homage to the little demigod who poses as an ecclesiastic mediator.

What is the result of this haughty attitude? The eloquence and erudition of the diocese is relegated to the obscurity of rural districts. An embargo is levied upon this youthful genius, and the urban rectors, the voluntary creations and vile automatons of the petty autocrat that rules from the foot of the episcopal throne, are strictly enjoined to eschew the presence of

the doomed priest, as if he were the son of perdition, the spawn of hell and the emissary of Beelzebub.

Do I exaggerate? Facts within the realm of my personal experience justify every declaration contained in these pages. Mandates couched in the following terms have been given by these contemptible varlets to their obsequious henchmen: Do not visit Rev. A. under the penalty of losing my friendship. You are hereby authorized not to invite Rev. B. to preach in your church, and if you infringe upon this order, you must be prepared to suffer the consequences of such disobedience. You must forthwith and without delay affiliate with the clique of which I am the almighty potentate, for the purpose of persecuting and banishing from these quarters the Rev. C., whose presence is obnoxious to me, and whose influence will ere long prove fatal to my tranquillity and equanimity.

It is useless to say that the orders were obeyed, and a mark was placed on the foreheads of Revs. A., B., C., not as Cain of old was branded by the Creator, that no injury might be inflicted on him, but that all men might know that these sacerdotal culprits had violated the decalogue of the factotum, and must be hunted like the wolves in Ireland, after the desolating wave of Cromwellian barbarity had filled the land with victims of the sword.

These public functionaries have pretensions to very ardent zeal, and every act that they perform is intended for the success of the Church and the honor and glory of God. Yet it is remarkable that their ardor is very deleterious in its nature, crushing the talents of able men, depriving congregations of efficient rectors and abusing them with the ministrations of mental pigmies. When not engaged in fabricating accusations against worthy priests, or ferreting out

secrets that may be advantageous to their fell intrigues, these wiseacres spend their leisure moments in idle gossip about the shortcomings of their brethren, in visiting the aristocracy of the diocese, pandering to the calumniating proclivities of the canaille. When cloyed and overcome by their onerous labors, they seek recuperation from the effects of corporal lassitude and mental ennui by spending thirty days at the seaside in the summer, a month in the balmy breeze of Florida during the winter and several weeks at French Lick in the spring. Money is no object to them, because they enjoy the most lucrative positions in the Church.

It is true that they are free from the least suspicion of crime. Their lives are edifying to the community. But still, with this sanctimonious exterior, they are the very persons of whom Christ speaks when he says that they "are like whitened sepulchers, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness."

What is the cause of these evils? The centralization of power in the episcopacy. The ordinary of the diocese has a right to make appointments regardless of the wishes of the clergy and of the laity. The Council of Baltimore attempted to eliminate the abuse of this power, but its provisions are merely partial remedies, being applicable to very few parishes, and, even in these cases, totally inadequate to meet the ends of justice. There are certain parishes in some dioceses which are open to competition. When such a parish falls vacant, the bishop notifies his priests that a concursus will be held to determine the merits of the candidates. The conditions for admission into the concursus are, first, that the aspirant has exercised the ministry with success in the diocese for ten years; and, secondly, that his character be above reproach.

The applicants having been admitted, the examination is held. Let us presume that there are ten competitors for the vacant parish, and nine of them pass a perfect examination, showing that they are thoroughly familiar with philosophy, theology, Scripture, history, conversant with the literature of every age and nation, eloquent speakers and able administrators. It might embarrass the judge to decide upon the most worthy candidate among so many able men. However, the tenth applicant is a man of ordinary caliber, has no pretensions to learning, is not gifted with fluency of speech, and wholly deficient in the characteristics of oratory; yet he has sufficient capacity to discharge the duties assigned to the parish. A report of the respective ability of these ten priests is given to the bishop, and it devolves upon him to designate the successful candidate. Let us remember, however, that the ordinary may ignore the splendid attainments of the nine, and reward the modest capacity of the one with the honors and responsibility of the vacant parish.

The people may clamor against the appointment: they may remonstrate with the Bishop that his choice is detrimental to the interests of the congregation: they may advance the most potent arguments against the wisdom of his decision: they may suggest that many tepid Christians and some imbued with the errors of the age may be redeemed by the force of eloquence and logic so sadly absent in the appointee: yet their expostulations are useless, for the ordinary is acting according to the provisions of canon law, which leaves the matter to his option.

While a concursus is held for the appointment of irremovable rectors, the vacancies in other congregations are filled by the immediate designation of the

bishop, and his choice is not directed by any definite rules, or by any special qualifications on the part of the candidates. Therefore, the mental weakling may be preferred to the intellectual Colossus, and thus the most incompetent priests in the diocese may preside over the largest city congregations and administer to the necessities of the most refined and cultured people, while the brightest are sent to the swamps and woods to eke out a miserable existence and fritter away their talents in preaching to boors, and pass the tedious years listening to the croaking of frogs and the hooting of owls.

What is the result of this system of appointments? Disastrous to the Church and clergy alike. Feeling that his promotion depends upon the favor of the bishop, the unscrupulous priest will resort to the most cunning and contemptible means to blight the prospects of a possible competitor, and to advance his own cause. He will not utilize his time in preparing sermons, for he is independent of his people. They have not been instrumental in his selection, and their voice is impotent in the accomplishment of his removal. He will often neglect his duty; and should his parishioners criticise his conduct, they will be silenced with a torrent of abuse.

How do the most of priests spend their time? Of course they all have their regular duties which must be discharged. But I speak of the leisure hours. Do they devote that precious time to history, philosophy and literature? By no means. The city priests are usually occupied in canvassing the possibilities of an early promotion, in lobbying for some preferment, in discussing the merits and demerits of their adversaries, oftener, however, their demerits; in censuring the errors of some obscure rector living on the outskirts

of civilization, where it would be heroism to keep the faith, and where an apostle would become an apostate; and they end their cynical observations in a flood of sardonic tears over the moral degeneracy of the age, the irregularities of the priesthood and the sorrows of the Church. The thought of preaching never occurs to them as a sacred duty, and they imagine that the simplest instruction, which requires no previous labor, is sufficient for the laity.

These men are ordinarily opposed to any progressive movement, for that demands toil, and they denounce the efforts of the learned and the eloquent in the lecture field, because such an innovation might establish a precedent for others, and thus destroy the quiet, indolent repose of their humdrum lives.

And what about the rural pastor? Will he make no sacrifice for the weal of his flock? In case he enjoys the friendship of the episcopal family, or is a satellite of the throne, his promotion is secured, and it would be folly for him to waste his mental energy for the benefit of a community which he intends to abandon at the earliest opportunity; and he patiently awaits the dawn of the day when he will bid farewell to his old congregation and go forth to receive the laurel wreath, the recompense for his stupid inactivity. Those who look for no higher position in the Church resign themselves to the edict of cruel fate, and calmly pass their years in slothful ease.

The large intelligent congregations are usually filled with the most incompetent pastors, and the progressive, erudite, eloquent young men are deputed to poor country missions; and, owing to these unwise and unjust selections, the priesthood is degenerating and the laity are drifting away from the faith.

The clergy should elect their bishops, and the laity should be entitled to vote for their pastors. This is the only remedy for the existing evils in the Catholic Church. Should universal franchise be granted, fair competition would be inaugurated, and only efficient men would be promoted to responsible charges.

The people know what they want better than those who are not interested, and the man who gives them the best service is the man they should have. Perhaps it would be impossible to please every member in the congregation; yet the voice of the masses should rule; and he who is elected by the majority of votes should be delegated to fill the office.

I have advocated this method of filling parochial vacancies to several Catholic clergymen; and they have, without exception, stanchly opposed its utility and applicability, giving as their reason that clerical independence would be utterly destroyed, making the priest a servant of the people. Clerical independence has been the ruin of the Church. Had the hierarchy yielded to the protestations of the laity in the fourteenth and fifteenth centuries, perhaps the biography of Luther would never have been interwoven with the history of the Reformation. There are many lessons of wisdom that we can learn from our separated brethren, and this is one of them.

Let the people elect their pastors, and then every priest in the land will become a close student, and will develop his talents, that he may win victories in a fair competition, the life and soul of progress. I am opposed to conservatism when it has outlived its usefulness, and I am an ardent advocate of universal franchise and home rule in the Church as well as in the State. I have always been a foe to despotism, and I think that taxation without representation is despotism

of the darkest dye. Even in the Middle Age the free towns and corporations of Europe could not be taxed without their consent. The attempt of the British ministry to tax the American colonies without representation plunged the nation into a war which terminated in the triumph of our flag and the establishment of our independence.

To expect the people to erect churches and support pastors who are imposed on them without their consent, and frequently against their wishes, is taxation without representation. I do not pretend to possess the gift of prophecy, but yet I do not hesitate to say that, if the Catholics of this country are deprived of their natural rights for another half century, our temples will be abandoned, and the Church, sitting in desolation and darkness, will bewail the loss of her millions.

I know congregations that are completely ruined by the incompatibility existing between the pastor and his parishioners. I know that petitions have been presented for the removal of undesirable pastors, and those petitions have been unceremoniously rejected. I know cases where foreigners, unacquainted with the language of the country, have been assigned to very important charges. It must be very entertaining to a cultured gentleman to hear sermons delivered in barbarous English, and it certainly makes him feel proud to bring his Protestant friends to a church where these rude discourses are heard.

A foreign ecclesiastic comes to this country because his possibilities in Europe are not very promising, and if he would remain in his native land, he would never attain higher honors than an urban curacy, a rural pastorate or a chaplaincy in some convent. Is he satisfied with such appointments here?

No; his ambition desires a more important field of action. He aims to fill the highest position in the diocese, with the assurance of some day wearing the mitre. America is full of brilliant young men who were born and educated in this country, and yet they are ignored in episcopal appointments, for the Church must find honorable and important places for foreigners.

The elective franchise granted to the laity would forever abolish national questions in the Church. Let the German- and English-speaking congregations choose their rectors, and the difficulties arising from parochial claims and parochial rights will be ended.

If Catholicism has erred in the centralization of authority, Protestantism has erred in the abolition of authority. In the first place, the disciples of Luther, Calvin and Knox have failed to protect the inspiration of the Bible. If the Scriptures have not been inspired by the Holy Ghost, then the sacred volume is merely a human book, and has no power to bind the consciences of men.

Henry P. Smith, of Cincinnati, and Dr. Briggs, his coadjutor, the two most erudite and influential ministers in the Presbyterian Church in this country, both denounced the inspiration of the Bible. What an example for the rising generation when professors of theology will thus undermine the foundations of Christianity! What can you expect from the young clergymen educated under the influence of such men? They will go forth into the world inoculated with the germs of infidelity, and lead their less enlightened brethren confided to their charge into all kinds of error respecting the dogmas of Christianity, until they end their speculations in the acceptance of agnosticism as the only solution for religious difficulties. In the

year 1891 a minister in Kansas publicly asserted that Sam Jones was a greater man than Jesus Christ. In 1897 Lyman Abbott, in a sermon delivered in Brooklyn, declared that a large portion of the Bible is folklore. Every day we read in the public press that some clergyman has attacked the inspiration of the Sacred Scriptures.

How long will the Bible stand at this rate? The most of our people to-day are practical infidels, and they have, in many cases, imbibed that spirit from the public utterances of men whom their fathers paid handsomely to teach the word of God to their children. When I was going to Europe last summer I met a young man on the ship who claimed to be a church member, and yet he boldly asserted that the Bible was only a fiction and Christianity was a humbug.

Fathers and mothers, if you wish your children to be obedient, kind, loving, impress upon their youthful minds the authority of the Bible. Open that sacred book, and there you read that every blessing will crown the life of the obedient son, and heaven's malediction will crush the rebellious child. "Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the land which the Lord thy God will give thee." (Deut. 5-16.) "He that curseth his father and mother, shall die the death." (Exod. 21-17.)

You wish your daughters to be pure and your sons to be honest, and you will find that these virtues are inculcated in the Bible under the severest penalties. You admire the merciful and the charitable, and the Sacred Scriptures abound with expressions of praise for mercy and charity.

There is no law and there is no public or domestic duty that is not supported by the Bible. "Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness against thy neighbor; thou shalt not covet thy neighbor's wife; thou shalt not covet thy neighbor's goods." These commandments are the fundamental principles upon which rests the mighty fabric of modern civilization.

Destroy the Decalogue, and at one fell stroke you annihilate every national, every social and every domestic virtue. With one blow you sunder family ties, cut in twain the cords that bind the hearts of husband and wife, father and mother. Destroy the authority of the Bible, and you destroy the peace of home and the pleasures of the fireside, cast little children upon the world in helpless infancy, blight the prospects of promising youth, fostered by the care of a father, blossoming in the smiles of a mother's love. Destroy the sanctity of the Bible, and you fill the world with the abominations of Mohammedan lust, legalized in the form of polygamy; you take from the cheeks of the tender maiden the blush of virgin modesty; you defile the marriage couch with the breath of unhallowed love and break the bonds of sacred wedlock; you cover the land with harems and brothels, and erect on every hill the altars of Moloch, where the blood of innocent babes is sacrificed to glut the passions of the heartless multitude. Abolish the teachings of the Bible, and down comes the sanctity of law; down comes the tribunal of justice; down come parliaments and senates, and the swelling, maddening billows of anarchy will rise and roll and froth and rage until every institution will become a charred and blackened ruin.

Look at France during the Revolution, when the Goddess of Reason was enthroned upon the high altar

of Notre Dame. Murder ran riot, and the ancient kingdom of the Franks was drenched in human gore. Tell the poor man shivering on your doorstep that the Bible is the work of human hands, and that it has no moral authority, and he will arm himself with the poisoned dagger and seek the blood of his fancied enemies. Tell the wayward girl who seeks consolation in her sorrows in the story of Magdalene, that Christ was only an ordinary man, with no divine power, and that his promises of eternal reward for the penitent are empty boasts, that her hopes beyond the grave are built upon vain illusions, more fragile than columns of smoke, more unsubstantial than the beauties of the rainbow, more fleeting than the morning vapors that arise from the bosom of the valley; tell her that dreams of future glory are like the mirage of the desert, and the visions of nocturnal slumber, and she will seek refuge from the woes of her life in the vortex of dissipation, or in the joys of illicit love, and the tinsel pleasures of the bagnio. When she has trod all the paths of iniquity, fathomed all the depths of crime, tasted all the fruit of vice; when she becomes a victim of the mortal contagion that ends the career of unbridled passion, she will go forth in some dark night from the gay resort of her young years to the bridge that spans the chasm and plunge into the shadows of death.

If Christ is not God, then there is no revelation; no moral law; no responsibility to a Supreme Being; no tribunal beyond the tomb; no life beyond the mystic valley; and the unfortunate of every class, whether it be the child of poverty or the heir of wealth, the humble peasant or the inmate of the palace, the obscure subject or the high official, will ignore the majesty of the government and the sanctity of its decrees, and society will retrograde to the sad conditions of savage

life. The teachings of Christ have uplifted the world, and the refinement, culture and civilization of this glorious nineteenth century have resulted from the inspirations of the Bible.

A few years ago, Colonel Ingersoll delivered one of his characteristic tirades at the Grand Opera House in Cincinnati against the Church, and the next Sunday he was answered by a number of prominent ministers in the Queen City. And what was the substance of their answers? According to these exponents of Protestant creeds, Ingersoll was correct in his arraignment of the degrading worship of the Romish Church, but his strictures were inapplicable to the pure form of Christianity embodied in the Reformation. Was this criticism just and charitable? Was it manly and prudent? Did these ministers elevate their influence in the community by uniting with the agnostic in his savage onslaught against the oldest form of Christianity?

We can not expect dissenters to defend the creed which they have abjured; but, at the same time, it is injudicious to resort to calumny and misrepresentation in vindication of their religious convictions. I am not a Protestant, yet I see much in that form of Christianity worthy of admiration, and I would be the last man to deride Protestantism and to impeach the sincerity of its adherents. Protestantism is founded on the Bible, and it accepts the divine character of that book. It teaches the fall of man and the necessity of redemption; the Incarnation of Christ, and the atonement for the sins of the world; the promulgation of a new law, and the universality of its dominion; the beauty of virtue and the heinousness of vice, and future rewards and punishments corresponding to the lives of individuals upon earth. Protestantism teaches

the ten commandments; inculcates the sanctity of government; impresses upon its subjects that rulers must be just, that citizens must be loyal, that husbands should love their wives and wives should love their husbands, that children should be obedient to their parents, that Christians should be kind to the poor and the unfortunate, and that charity covereth a multitude of sins.

I am not blind to the fact that Protestants have been mighty agents in the extension of civilization. I behold their triumphs in every department of science, and I would consider it a sin crying to heaven for vengeance, should I attempt to belittle their efforts or to withhold their meed of praise.

The Catholic Church has likewise been active in every field, and the labors of her sons have been instrumental in the civilization of every land. They protected and preserved that very Bible which Ingersoll had made the butt of his coarse sarcasm and ridicule. Could not those ministers in defending Christianity from the ruthless lance of the eloquent agnostic find no redeeming features in the history of Catholicism? Could they not look back over the gulf of one thousand years and see her moving like an angel of life amidst the dying embers of a lost civilization, preserving the glories of Greece and Rome from the wreck wrought by the savage march of barbarous hordes? Could they not see her floating above the waves of destruction that swept over the continent of Europe, soothing the fierce passions driven to desperation in the conflict of tribes and tongues and nations? Could they not have given her credit for the discoveries she has made, the inventions she has formed, the light she has spread, the schools she has established? If these tributes were beyond their sense of justice, could they

not have covered her faults with the robes of charity, and treated her history with silence?

There are some men, unfortunately, in the ministry, that would rather writhe forever in the tenth circle of Dante's hell, in company with Colonel Ingersoll, than to occupy a throne of glory, situated far away amidst purple fields of light, if there were the barest possibility of meeting the Pope of Rome in that land of joy.

However, I do not indiscriminately condemn the Protestant clergy. I acknowledge that some of the best and greatest men in the world are to be found among our separated brethren in the sacred vocation of the ministry. If every Christian pulpit were filled with men like Dr. Washington Gladden, the triumph of religion would be the most remarkable feat in this age, and, ere long, the empire of the Savior would reach abroad into all the kingdoms of paganism, and the Church would grow like the mustard seed and spread its branches over the earth, and all nations would seek shelter within its fold.

There are a few bigots in every denomination, who seem to derive more pleasure in aspersing the snowy brow of Christianity than in bolting the gates of hell. From time to time, I have heard importune, intemperate and uncharitable harangues from Catholic divines against Protestantism and its adherents, and I have said that these men are blind agents in the destruction of Christian peace, in the creation of that animosity which so often embitters the feelings existing among Christian peoples.

There has been too much bigotry on both sides, and it has done irreparable injury to the cause of Christianity. Let Protestants and Catholics forget their ancient enmities, begotten more than three hun-

dred years ago, and unite in the bonds of fraternal love; let them obliterate the lines of demarkation that have been drawn by our ancestors in the old world, and transplanted by their children to the western hemisphere; let their charity be as broad as the charity of their Savior for the errors of humanity; let them consolidate their ranks against infidelity and atheism, the common foes of the Church and the Bible, and the empire of Jesus will be extended to the wildest haunts of men, and become as world-wide as the race of Adam.

CHAPTER VI.

LANGUOR AND INDIFFERENCE OF CHRISTIAN TEACHERS HAVE RESULTED IN GENERAL DEMORALIZATION. DIVORCE, PROSTITUTION, MURDERS, ROBBERY, INTEMPERANCE. DISPARITY BETWEEN RICH AND POOR. DISHONESTY OF POLITICIANS. CRIMES OF GOVERNMENTS. OUR MILLIONAIRES NOT PATRIOTIC.

THE early ages of Christianity were remarkable for the apostolic zeal of its ministers. The conversion of the vast Roman Empire was accomplished in three centuries by the herculean labors of men who were ever ready to die for their divine Master. But times have changed. Cowardice has supplanted heroism, venality has taken the place of magnanimity, and the lofty purposes of the good and great have given way to the mercenary motives of the selfish.

At the present day, when an ecclesiastical preferment is offered to a clergyman, either Protestant or Catholic, as a rule, he little thinks of the souls whose salvation might be secured by his ministrations; but he considers well the magnitude and importance of the charge, and the pecuniary remuneration attached to the duties of the pastorate.

How sordid are those motives! Did the Apostles make financial calculations before they departed from Jerusalem to conquer the pagan world? Did Peter weigh well the possibility of enhancing his Cathedraticum when he left Antioch for the Imperial City? Did Paul take into consideration the temporal advantages

connected with his mission to Macedonia and Achaia? Did Thomas and Bartholomew lay aside a certain sum every month for their declining years? Did they collect their salary as if it were the ordinary reward for their labors? Did Simon and Jude spend a month at the seaside every summer at the expense of their neophytes?

These are the most weighty considerations with Christian clergymen at the present time in the acceptation of a new field of labor. This general apathy to the progress of Christianity on the part of the ministry has been instrumental in the demoralization of the age. Is the standard of morality as high as it was a century ago? Let us take this country as an illustration. Our male ancestors were satisfied with one wife, and our mothers were devoted to their husbands. Now, as a rule, the husband is unfaithful, having another companion down town, and not infrequently several: and if he be a traveling man, it is rather an ordinary occurrence to keep a mistress in every important city in his route. Last summer I met a gentleman on the ship who seemed to think that virility and purity were as incompatible as light and darkness, and he told me that every man of means in New York kept a concubine. In reply to this bold statement I asked him how they could conceal these facts from their wives, and I was astonished to learn that the female companions are aware of these irregularities, but condone them as virile necessities.

The same statement has been made of other cities, and our dark journalistic annals prove that conjugal infidelity is as common as the indiscretions of youth, and the latter are of daily occurrence.

If you wish to get a correct idea of the moral degeneracy of this age and country, hold an hour's

conversation with the men of the world, speak to the habitues of the theater, the sporting places, the club-room, the resorts of pleasure, the springs, and the sea-shore. A married man, unable to leave his business, sends his wife, whom he loves so tenderly, to Saratoga or Cape May or Atlantic City for a month in the summer. She stops at one of the fashionable hotels. She is young, handsome and gay, and her arrival is marked by all the young men at the hotel, and soon she showers her favors on this host of admirers, or, at least, she selects one from the list, to whom no privilege is refused. This is high society.

The poor man's wife must remain at home, and her joys consist in administering to the requirements of her family. She is united with her little household by the dearest and strongest ties. Husband, wife and babes smile and weep together, for their pleasures and their sorrows are mutual; and no crime ever soils the purity of the marriage bed. But how different is the moral sentiment of the wealthy and luxurious! Pleasure is their only divinity, and they do not scruple, when they have tasted all the legitimate joys that money, intellect and society can afford, to invade forbidden fields and cull every fruit that blooms and grows upon the tree of lust. Mrs. Julia Ward Howe, in her essay before the Second Annual Meeting of the Free Religious Association, convened in Boston as early as 1869, thirty years ago, deplored the awful progress already made by the demon of lechery in this fair and beautiful land of ours. With a pen full of irony and sarcasm this brilliant authoress scathes the ethics of the age. "The strangling of female infants will relieve the present excess of female population in New England and postpone the pressure of woman suffrage. The burning of widows alone will

save the country no small outlay of expenses. Lastly, since the Turkish ethics are coming so much into favor, I should advise a more than Mormon application of them in our midst. Co-operative housekeeping could then be begun on the most intimate and harmonious footing. And so we shall reconstruct and retransform, and true progress shall consist in regress."

"Free love establishments," says Dr. Cook, "Fourierite phalanxes, and communities of various names, are allowed to flourish in the midst of our modern civilization, unmolested by the civil law, almost unscathed by public opinion." (Satan in Society, p. 261.)

Divorce is the order of the day, and marriage seems to possess no more sanctity than any other natural contract. The purposes of the young people are to live in harmony as long as agreeable to both parties, and separate when inducements of a more congenial union are offered to either. In 1878 the statistics of family disintegration in Vermont prove that the ratio of divorce to marriage was one to thirteen. In Massachusetts it was one to fourteen; in Rhode Island and New Hampshire it was one to ten; in Connecticut, one to eight, and in Maine about the same ratio prevailed. We are justified in averring that the moral condition of the United States at large is not higher than it is in the New England States.

Divorce destroys the Christian idea of marriage, and when people are convinced that there are no sacred obligations connected with the nuptial bond, the avenue is open to every social crime. Greece and Rome, in the darkest age of their iniquity, and Egypt and Syria, when enveloped in the shadows of paganism, were not more cruel to unconscious infancy than the civilization of the nineteenth century. The parents

who offered their smiling babes upon the blood-stained altars of Moloch, are not more brutal than the parents of this Christian country, and the mothers who expose the fruit of their womb to perish on the shores of the Ganges, are not more heartless than the mothers of this enlightened age and this great progressive land.

The famous Dr. Cook, after giving several cases of cruel infanticide, continues: "Numberless similar instances are within the knowledge of physicians, and every practitioner of experience could add some dozens to the list. Not all, nor any of the numerous essays and monographs, remonstrances and addresses recently put forth on the subject convey anything like an adequate idea of the enormous prevalence of child-murder. Let the reader ask the physicians of his acquaintance—they will verify our words. It is not a pleasant thought that the very audience before whom a preacher fulminates against the great crime of the nineteenth century, is so far sprinkled with criminals that he feels the powerlessness of his words. It is not a pleasant thought that the authors of the numerous treatises referred to, know that a mighty influence prevails in the culpable sentiment of the community, which shall neutralize their labors. The startling truth is, that, in what is termed 'good society,' both in the city and country, it is the exception, rather than the rule, to find among either ladies or gentlemen correct 'Scriptural' ideas on this subject." (Satan in Society, p. 122.)

The author then expatiates on crimes of this nature, so prevalent among the Greeks, Persians, Medes, Canaanites, Babylonians, and other Oriental peoples, and speaks of the enormity of this vice among the Chinese at the present day. But after his scathing denunciation of the inhuman institutes of Plato and

Aristotle, which condemned to death, by exposure, all infants who were regarded as feeble, or who would not probably become efficient servants of the Republic; after censuring the brutality of the Athenian laws on this subject, and the atrocities of infanticide, legitimized by the acts of the Spartan legislature, the learned physician concludes with this stern arraignment of American morality: "It is humiliating to confess, as we stated in chapter first, that so boastful a nation as ours is becoming worse even than the pagans of old, but we reiterate the assertion with emphasis and we challenge contradiction." (Ibid, p. 131.)

Dr. Cook quotes the authority of another eminent physician to sustain his views on this question. This writer condemns infanticide as murder of the darkest die. Moreover, he claims that it is not more sinful for the mother to strangle her new-born babe, or to dash the brains of her darling child against the wall, than to resort to the awful crime of feticide. But he says: "This crime is common. It is fearfully prevalent. Hundreds of persons in every one of our large cities are devoted to its perpetration. It is their trade. Those who submit to this treatment are not generally unmarried women, who have lost their virtue, but the mothers of families, respectable, Christian matrons, members of Church, and walking in the better class of society. Better, far better, to bear a child every year for twenty years, than to resort to such a wicked and injurious step; better to die, if needs be, in the pangs of childbirth, than to live with such a weight of sin on the conscience." (Ibid, p. 26.)

If the crimes of lawful wedlock are so appalling, what must be the moral status of those pursuing the path of single blessedness?

We do not gainsay the fact that there are virgins to-day as there have been in ages long forgotten. We do not hesitate to say that there are many young men whose souls have never been tarnished by the breath of lust. Nevertheless, these spotless celibates are exceptions to the general rule. The mass is infected with the leaven of lewdness. Libidinous desires and carnal gratification haunt the visions of our youth. Show me a pure young man and I will show you ten that are victims of profligacy. For every unsullied maiden there are two who are slaves to lascivious pleasures. The roue is the natural product of this age, and every incentive is lent to inflame his passions, and no restraints are called into requisition to neutralize the tendency of evil associations. The precocity of American children is astonishing, and our club-rooms are schools of debauchery.

Joseph Waddell Clokey writes "that it is a dreadful comment on the so-called modesty of the Christian world, that its magazines, newspapers and pulpits have been almost silent on the so-called social vices. Hush! Hush! the refined have cried at every public reference to them, till licentiousness has well-nigh undermined our social fabric."

Evangelist George F. Hall says that "We are, as a nation, becoming shamefully unchaste. Sins that shocked our forefathers, and called forth the severest condemnation, are now winked at in average social circles. Adulteries, fornications and kindred crimes are more common in America to-day than ever before." (Plain Points on Personal Purity, p. 144.)

The authority of Professor H. I. Bryant supports this opinion. The learned lecturer says in speaking on social purity: "What means this lamentation over the decay of morals and virtue? Bishops and sages

tell us they are waning. Is it true? If ever there was a time in the history of any country when the moral tide was lower, may God pity the generation of that time. They work more successful schemes on young and innocent girls than in any other age of the world —more cunning and artful. Seducing women is now a studied art among libertines; and it is pursued by more students than any other branch of science or literature. It has more graduates than any department of all our institutions of learning, and they are more successful in their chosen profession. Women are not always guiltless. Almost every city has its bawdy houses, and many of them, hundreds. They have their thousands of inmates, many of whom are girls between eight and twelve years old. Nor is this public life of shame the fullest extent of this crime. It is to be found in all classes of society. Among men it is the general rule, to which the virtuous are exceptions; among women it is wonderfully common. I would not unveil the secrets of their hearts. I would to God that the world did not know so much of their sin as it does. But their stories have oft been told. The late Bishop Burrows, of London, England, exposes this sin with others, in the wealthy church of which he was pastor, and he said: 'There are ladies whose faces I see here to-night with whom no decent tradesman's wife or daughter would associate.' The time has come when we must deal with this subject specifically. We can smother the truth no longer; cold-blooded facts stare us in the face. Something must be done to check this tide of sin that sweeps us down toward hell, or we shall be entombed in its awful gulf. This sad state of affairs exists to-day in more churches than are to be found in the world's metropolis. The crime of adultery is common, and is said to be on the increase." (Ibid, p. 145.)

The public crime of prostitution is so prevalent that a respectable man must be very prudent about forming acquaintances with ladies, unless they are known to be above reproach. New York is supposed to contain fifty thousand disreputable women, besides a vast number whose characters are dubious. Dr. Cook says that there is but one thing more astonishing than the ordinary spectacle of a woman selling her body to all the horrors of lust, and it is the fact that there are purchasers. "The mystery exists, however. It numbers untold thousands of the former, and untold millions of the latter. Its increase is so alarmingly rapid that the attention of philanthropists and legislators has been forcibly drawn to the subject, and public meetings are being held all over the country, and the wildest schemes promulgated, each claiming to be the grand specific for this horrible plague-spot on our body social." (Satan in Society, p. 372.)

Murder, theft, robbery, burglary, and all other crimes, are making strides in this country, and if some mighty reformation does not begin to purify the morals of America, we are destined to become a nation of criminals. Dishonesty is rife in every land and the man who pays his debts is considered as verdant as the mother of a large family.

What is the cause of this mighty array of iniquity? I hear some enthusiast say that the vices of the age can be attributed to illiteracy, and when we have compulsory education, with our magnificent system of public schools, crime will wane, and virtue will triumph, and the Government will rejoice in the loyalty of her citizens, in the fidelity of her men, and the purity of her women. The unanimous testimony of the medical profession attests the sad truth that violations of connubial faith, disintegration of family ties, the

breaking of domestic bonds, the thwarting of nature's intention in the nuptial union, and all the long catalogue of dark crimes connected with the loss of matrimonial sanctity, are vastly more prevalent among the educated, wealthy class of people than among the poor and ignorant. Statistics prove that other crimes have kept pace with the progress of learning, and there are more culprits among the educated than among the illiterate. The United States Census Bulletin for May 6th, 1892, discloses the startling fact, that, from a list of more than eighty-two thousand prisoners in this country, there were seven thousand, three hundred and eighty-six homicides, and of these homicides, sixty-one per cent. could read and write, and only thirty-three per cent. were totally ignorant of letters.

Mulhall's Dictionary of Statistics gives the following figures: In England and Wales, sixty-eight per cent. of the criminals could read, and thirty-three per cent. were ignorant. In Ireland, seventy per cent. of the criminals were able to read, and thirty per cent. could not. The report of Sing Sing Prison, in New York State, for 1890 gives one thousand, five hundred and fifty-three prisoners, of whom one thousand, four hundred and twenty were educated, and one hundred and thirty-three illiterate. Auburn Prison reports for the same year one thousand and twenty-five educated, and one hundred and twenty-six uneducated prisoners. The Clinton Prison report gives seven hundred and eleven educated and ninety-three illiterates. The State of California had eleven hundred and fifty-two educated and two hundred and forty illiterate criminals. Out of five hundred and twenty-seven prisoners received in the Philadelphia State Penitentiary, there were four hundred and sixty-two educated.

In 1891 there were four hundred and forty-six prisoners received in the same prison, and four hundred and three were educated; and in 1892 there were four hundred and seventy-four prisoners received, and four hundred and eighteen were educated. The President of the Board of Directors of this prison says that "Crimes of education, that require intellectual training to commit, are assuming new phases and are increasing."

The above figures, taken from the work of Alfred Young, show that education does not diminish the frequency of crime. The following table from the same authority, containing the number of prisoners received in the Pennsylvania State Penitentiary between 1828 and 1893, is very convincing: Total convicts received, 17,224: convicted of crimes against property, 13,919. Of these the illiterates were 2,230. Those that could not read, only 922. Those that could read and write, 10,767. These statistics prove that the number of illiterate criminals stand in the ratio of one to five in every case, and quite frequently in the ratio of one to eight, to the educated criminals.

Who will dare say that education has been instrumental in the diminution of crime? I do not pretend to charge the reign of enlightenment with this train of evils, for every thoughtful mind must recognize the potency of mental development in the amelioration of domestic and public morality. But intellectual advancement is only one factor in the progressive movement of civilization, and unless it be directed with a view to the ultimate end of man, and sanctified with the hallowing influence of religion, it may become disastrous to the weal of society.

Look at ancient Rome before the time of Christ! She had great men, learned in all the wisdom of the

world, and yet that proud capital, whose authority was recognized from the rocks of Britain to the valley of the Jordan, was the cesspool of corruption, the throne of iniquity. The eagles of the Imperial City had perched upon every shore, and the sword of the Roman conqueror had shed the blood of every nation. The vices of distant lands were gathered, like trophies of war, and wreathed in purple robes to deck the regal hall.

I walked among the ruins of those ancient palaces, the blood-stained palaces of the Caesars, and I went back in my reflections to the time when sacrifice burned in the temple of Jupiter Victor, and I called forth from the silent dust the vision of Roman Emperors who made those crumbling walls resound with the unhallowed mirth of midnight orgies. I repeopled those vast halls, those desolate ruins; I summoned, from the tomb of ages, the shades of those illustrious men, who sat at the festal board of Tiberius and Caligula, the tablinum where the ancient emperors entertained their guests. Standing on the Palatine hill, I looked down on the valley, and I beheld the gigantic Colosseum, which was erected by Vespasian for the public games. It could contain eighty-seven thousand spectators. It was there that the elite of polished pagan Rome assembled to revel in blood. The Roman heart was not satisfied with the ordinary theatrical performance. It loathed the gentle pleasures of refined taste. It rejoiced in gladiatorial contests, in the struggle of men and beasts on the arena. Tigers were brought from the wilds of Asia, fierce lions from the jungles of Africa, Molossian dogs from the mountains of Greece, to augment the bloody spectacles of the amphitheater, and pander to the bestial instincts of pagan Rome.

But the blood of wild animals did not satisfy the cruel heart of that godless people. Their greatest pleasure was derived from sights of human suffering. To behold man meeting man in deadly conflict, to see the carnivorous beasts tearing out the human heart, palpitating with the flow of the life current, to gaze upon helpless infancy in the jaws of the enraged tiger, and to hear the lion breaking the fragile limbs of delicate women, was rapture to the refined ladies of that corrupt age.

I have strolled among the ruins of that great city, and I saw visions of her past glory and her shame. I pictured myself Nero playing the harp while the city was in flames. I rebuilt in fancy his golden palace, and called forth from the silent centuries his grand equipage of a thousand carriages, with a proportionate number of attendants, and I thought of the immense sums of money annually spent in supporting the bestial proclivities of the Caesar. I reflected upon the fact, that, while Nero impoverished the Empire with his costly entertainments, his extravagant pleasures, his peculiar and idiotic fancies, he was insanely fond of his monkey, and gave it large possessions in the country, with handsome dwellings in the city. I clothed the skeletons of history with the robes of living flesh, and I stood face to face with the men who impersonated the crimes of heathen Rome, and I said that it is not surprising that the City of the Tiber fell beneath the hoof of the Northman's battle steed.

The status of woman is the criterion of civilization. Where woman is honored, where wives are loved, and mothers respected, where the gentle female presides at the domestic board, like a household divinity, and sends the sunshine of joy into every heart that dwells beneath the parental roof, then the star of civil-

ization is in the ascendant, and the hope of the nation is filled with visions of glory. Woman is the angel of peace, love and purity, the essential characteristics of the noblest type of civilization. Woman is the incarnation of refinement, and she ever stands on the distant horizon, leading the world into fields of purest joy, directing the impulses of men, elevating their aspirations to higher and nobler purposes, rendering earth the abode of peace and love, softening, with her smiles, the asperities of life, illuminating the path of darkness with the light of hope, relieving the broken-hearted and desolate of their burdens.

What was the condition of woman in the golden days of Roman supremacy? Base and servile. She was the property of her master, whether that master was her father or husband. Born a child of subjection, from the cradle to the tomb, she was the slave to the will of another. Her father had absolute dominion over her, and in the tender years of infancy he could sell her, banish her from the domestic hearth, expose her to the fury of wild beasts, or dispose of her life with the sword. When she became a wife, she merely passed from one state of bondage to another. Having no rights of her own, she was the chattel of her proprietor, who had complete dominion over her acts, her person and her life.

Let us leave the shores of the Tiber and wander to the mountains of Greece, where the harp of the muse is touched by the breath of the wind, and mingles with the voice of the waves. O Hellas! Land of sages and heroes, hallowed by the sacred memories that cluster around thy fountains and glide along thy streams; consecrated by the voice of Apollo, whose lyre filled the lonely dell with echoes weird and dim, and charmed the rocks of wild Parnassus with the

magic of its sound, and tamed the savage beasts, that climbed the craggy heights, and held the world entranced around Castalia's silvery spring, that nestled in the shade of Helicon. O land of genius and art, land of temples and shrines, home of learning and school of eloquence, the focus of ancient civilization, what has thou done for woman? Hast thou broken the manacles from her limbs? Hast thou clothed her in the raiment of glory, and made her the deity of the household, and consecrated the hearth to her ennobling genius? Hast thou dignified her sphere of action and honored, with becoming reverence, the state of maid, wife and mother? Alas, no! The courtesan was the idol of all the great men of Greece.

"It was Phryne who inspired the chisel of Praxiteles. Transformed into a goddess, the courtesan received, upon the altars of Greece, the prayers and incense of worship. Cotytto had her altars at Athens and Corinth under the title of Popular Venus; Aspasia decided upon peace or war, directing the councils of Pericles. Glycera was immortalized by the painters of Sycion. Demosthenes—fiery tribune of the people—cast himself at the feet of Lais." A common strumpet seduced by her charms the famous Areopagus when brought before that learned body to be tried for her revolting immodesties.

This was the state of morality during the golden period in the history of Greek civilization. The public prostitute was honored with every mark of esteem, glorified by the greatest men in the land, apotheosized and placed in the temples of Greece, on altars consecrated to the gods, and there she received the homage of Grecian genius, the sacrifice of the Grecian priesthood, amidst the wealth and pageantry of Grecian glory. But the legitimate wife and devoted mother,

the source of all the grandeur of Greek civilization, the valor of her heroes, the eloquence of her orators, the wisdom of her statesmen, the visions of her poets, the inspiration of her sculptors, and the genius of her painters; the wife and mother, the guardian of home, the angel of purity, the parent of every domestic charm and every social virtue, was dishonored, ignored, enslaved, kept in a state of isolation, deprived of education, and valued only because she pandered to the passions of man and gave children to the Republic.

If we leave Greece and visit Egypt, shall we find a different code of morals? "Among the Egyptians," says Dr. Cook, "so renowned for wisdom, polygamy was prohibited only to the priests. Marriages between brothers and sisters were freely allowed. In public processions, the most gross and impure emblems were ostentatiously paraded. Animals the most lecherous were adored as divinities. Practices too indecent for recital, too horrible to believe possible, were of constant and public occurrence. The Phoenicians, the Armenians, the Babylonians, the Assyrians, the Carthagenians, the Medes and Persians, the Thracians, all had laws and customs relating to woman too revolting and indecent even to mention. The most innocent of these was the burying of the living widow with the body of the dead husband, the sale of a woman for a pair of oxen. Throughout Asia the same abominations were, and in many places are still, customary. Polygamy, the purchase of women, their enslavement, are things no less of to-day than of antiquity. But that which, above all, proves to what abjection woman, deprived of Christianity, can fall, how completely her heart can become debased, her most natural sentiments abolished, is that throughout, from

the Red Sea to the sources of the Tigris and Euphrates, from the shores of Asia Minor to the depths of India, the stones of the altar are bathed with human blood; the idols devour the quivering flesh of infants offered in sacrifice."

Education without Christianity is no barrier against the tide of iniquity that threatens to sweep away the civilization that has been planted in this land by the toil and sweat and blood of the pioneers who came here to seek an asylum from the despotism of the Old World.

Christianity is waning in this country; the warning words of the prophecies are scorned; the Bible is ignored, and the Church is ridiculed. What will become of our youth? What will become of American manhood and womanhood? What will become of the next generation, heir to all the evil tendencies of this age? Rev. George F. Hall says that "it has been estimated that seventy-five per cent. of the young men of this country do not darken a church door from one month's end to another, and only five per cent. are professing Christians."

Let the ministry of the land raise its voice against these evils. Let the learning of the ministry defend the Bible and make its holy inspirations the basis upon which to begin the warfare against the crimes that proudly stalk the land and flaunt their colors on every street and alley of our large cities, in every village and hamlet on the quiet country roadside. Let unity of action be their motto, and God and Victory be their battle-cry.

Another great evil of the age is intemperance. It is found in all ranks, and infests every nation. The Frenchman drinks his wine, the German drinks his beer, the Englishman drinks his ale, the Celt drinks his whisky, and the American drinks them all.

There is no vice more widespread and disastrous in its consequences than the vice of intemperance. Let us go in fancy to the world's bloody battlefields, where millions have perished at the point of the sword; let us visit the home of the dead hero who lies beneath the blue of heaven with his face turned to the silent stars; let us count the widow's tears and listen to her sobs and wails, mingled with the wild, grief-stricken lamentations of her desolate family, and we must admit that the victories of the war-god are not more numerous than the victories of rum; and the sorrows of the soldier's widow are light compared to the woe of the drunkard's wife.

There is no sorrow in the world like the sorrow of the drunkard's home. I go back in fancy's rapid flight to the remotest age of authentic history, and I accumulate all the pangs of grief that ever pressed on a human soul; I take the bleeding heart of Israel when she wandered over the bleak wastes of Egypt to the shores of the Red Sea, pursued by the standing army of the kingdom; I see the children of Abraham on the sandy desert of Arabia, weeping because they had not been massacred in the land of bondage. I hear them crying for bread to feed their hunger, and asking for water to slake their thirst while wandering in the wilderness: I see them without a home resting in the purple sheen of heaven, pitching their tents beneath the smiling stars. I look at God's chosen people in their prosperity, when, forgetting the beneficence of their Creator, they were slaughtered by the giants whom heaven had armed with vengeance to punish the crimes of a guilty nation; and I say there is no sorrow like unto the sorrow of a drunkard's home.

I hear the cry of the innocents that fell beneath the shining blade of Herod, and I see the heaving

bosoms of mothers, pouring out their sighs over the cruel massacre of their cooing babes; I see the city of Zion surrounded by the Roman legions, and the prophecy of Christ accomplished in the destruction of the temple, the pride and the hope and the glory of the nation, and the last tribes of Israel dispersed like their brethren after the Babylonian captivity. I hear the wail of Judea echoing through the centuries, calling upon Jehovah of old, the God of her fathers, who strengthened the arm of Moses and gave power to the rod of Aaron, to deliver her from the weeds of mourning and restore her altar, sacrifice and priesthood; and I say that there is no sorrow like unto the sorrow of the drunkard's home.

I hear the voice of Erin's sons pleading for the rights of their country; I hear the mothers of Wexford pleading for the lives of their children; I see the march of Cromwell through the land which was a smiling meadow before him, a desolate waste behind him; I hear the last dying groan of the Celt in the trenches of Cork and among the mountains of Kerry; and I say there is no sorrow like unto the sorrow of the drunkard's home.

I summon up all the victories of Napoleon; I behold the conqueror of nations at Lodi and Marengo, at Jena and Austerlitz; I gaze upon him in his march over the sands of the Nile, and amidst the glory of triumph in the battle of the pyramids. I see his disaster at Moscow, and his magnificent army perishing amidst the snows of Russia, and the sad end of his unparalleled career in the defeat of Waterloo; I see him in his exile upon a solitary island amidst the waves of the South Atlantic; I see him standing at the window of his lonely cell looking out upon the foaming surge that beats against the jutting rocks, chanting the

mournful dirge of his political glory; and I say that there is no sorrow like unto the sorrow of the drunkard's home.

Go into that desolate abode, and you hear the sobs and sighs of agony, the overflowing of grief-stricken hearts, the wailing of forlorn souls deprived of every joy, bereft of every hope. It is more pitiful than the lamentations of Jeremiah over the dispersion of Israel and the desolation of her temple. By the dim light of the flickering flame that seems to weep over the sorrows of that home and mingle its tears with the tears of the lonely inmates; by the glimmering light of the waning fire, you behold a pale-faced woman and several little children. Upon her brow is the furrow of care, and her silvery tresses would indicate that she is far advanced down the valley of years. But you learn that she is a mother of less than two score summers, yet the hand of sorrow has hastened the sun of her life, and the shadow of age reaches out to the border of the mystic land. Listen, friends; listen to her tale of woe, as she faintly whispers the story of her life in the ear of the welcome intruder who has come to break the monotony of her sobs and sighs that escape between intermittent floods of tears. She was an only daughter, the idol of devoted parents, and being the sole heir to vast wealth, she was given every advantage of education, and prepared to shine in the intellectual and social world. Her smiles were wooed by all, and her hand was sought by the best young men in the community. There was one more favored than the rest because he seemed to be so true and so noble. She lavished her affections upon him, and felt that they were not misplaced. Mutual revelations were made, followed by an engagement, and the nuptial day arrived. Decked in the flowers of May, emblematic of

her evanescent joys, the youthful bride gives her heart and her hand to her gallant Romeo.

A few short years of wedded bliss roll away, and promises of a happy, glorious future are blighted by the incipient habit of drink. The plighted faith is broken; the solemn words of union are forgotten; the whilom lover is no more. He has exchanged the pure joys of conjugal affection, the rapture of the nuptial kiss, for the inebriating pleasures of the banqueting hall, the bestial gratifications of bacchanalian excesses. His wealth is wasted; his credit is destroyed; his house is mortgaged; his home is wrecked: his family are hungry and naked, while the demon of intemperance marches on, carrying the young debauchee along the road to hell.

The brilliant temperance advocate, J. H. Moore, writes that if you wish to know the cost of rum, do not count it in solid gold, but count it in the deeds of shame and infamy that follow the wake of the drunkard. "Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots out filial attachments, and blasts parental hopes, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives, widows; children, orphans; fathers, fiends; and all of these paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imparts pestilence, and embraces consumption. It covers the land with idleness, misery and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries and fur-

nishes victims to your scaffolds. It is the life-blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences frauds, honors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to murder his wife, and the child to grind the parricidal axe. It burns up men, consumes women, detests life, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury-box, and stains the judicial ermine. It degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation, and unsatisfied with its havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor; then curses the world and laughs at its ruin. It does all that and more—it murders the soul! It is the sum of all villainies, the father of all crimes, the mother of all abominations, the Devil's best friend, and God's worst enemy."

And this is the crowning evil of the nineteenth century. Like a mighty python it stretches across this broad land from ocean to ocean, and gathers into its coils every age and class. It prevails among the poor; it is the favorite vice of the wealthy; it sits upon the couch of luxury; it invades the palace and tarnishes the throne. It infests childhood and womanhood. It corrupts youth and disfigures the face of beauty.

And yet, with this vast catalogue of evils, impurity, intemperance, theft, robbery, murder, and a host

of other nameless crimes, the superficial observer, building thrones of glory amid the glittering stars, waiting for the aurora of a new age, when the face of earth will be adorned with every virtue, vainly boasts that the blush of the golden morn can be seen bursting through the clouds that drape the portals of the Orient.

Is there a single indication of the Millennium amidst the signs of the times? Alas! we must say, no. Indeed, the iniquities of the age would seem to betoken the proximity of Anti-Christ. For in those days the great Apostle warns us that "Men shall be lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderous, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasure more than of God, having an appearance, indeed, of piety, but denying the power thereof." (2 Tim. 3.)

Were men ever more addicted to those vices than they are at the present time? To-day, the world is without piety, without faith, without charity, without mercy, without honor, without honesty, without affection, without sincerity, without truth, without fidelity, without kindness, without pity. The society of this age is rotten to the core, and the social heroes and heroines of our country are sunk in bestial lust, devoid of modesty, shame, continency. The heart of American aristocracy is gangrened with the poison of every vice, loathsome with the stench of every crime, alive with the worms of putrefaction, a moving mass of moral purulence.

While the exclusive set of our national metropolis are spending millions annually in gaming and sporting, in the saloon and the ball-room, in fetes and teas, and

all the other requirements of the four hundred, pauperism stalks the land and beggary throngs the streets. It is an old saying, but true in its application to this country, that the rich are becoming richer and the poor are becoming poorer. It is impossible for the genius of any man to rise from the condition of a pauper to a multi-millionaire in the course of a quarter or a half of a century. And yet how many illustrations of this apparent impossibility has this nation given within the present generation! Senator Farwell began life as a surveyor. Cornelius Vanderbilt was a farmer in his youth. A. T. Stewart began his career as a pedagogue. Wanamaker's first salary was one dollar and twenty-five cents a week. Pulitzer acted as stoker on a steamboat plying on the Mississippi River. David Sinton was engaged in a grocery store for one dollar a week. Keene drove a milk wagon. J. C. Flood was a saloonist. Cyrus Field was a clerk in a store. Baldwin worked on a farm in Indiana. George W. Childs was an errand boy for a book-seller on the small salary of four dollars a month, while Moses Taylor earned two dollars a week as a clerk in a New York store.

Jay Gould canvassed Delaware County, New York, selling maps at a dollar and fifty cents each. Senator Brown made his first money by plowing. Adam Forepaugh began life as a butcher, and Whitelaw Reid was an ordinary journalist, commanding a salary of five dollars a week. C. P. Huntington dealt in butter and eggs, and Andrew Carnegie was a messenger boy in a Pittsburg telegraph office.

In 1890 the wealth of Carnegie was estimated at forty millions. The fortune of Cornelius Vanderbilt was valued at one hundred and ten millions. C. P. Huntington was rated at forty millions. David Sinton was rated at twenty millions. Wanamaker at fifteen

millions. George W. Childs at fifteen millions, and Jay Gould at seventy-five millions.

Henry George says that these vast fortunes are not the result of industry, or the application of genius, but the legitimate product of monopoly, appropriation and spoliation. Monopoly is nothing but a legalized system of robbery, and the government that will permit such monsters to bathe in the life-blood of the toiling millions and devour the heart of the nation, is criminal before God.

"Take the great Vanderbilt fortune. The first Vanderbilt was a boatman who earned money by hard work, and saved it. But it was not working and saving that enabled him to leave such an enormous fortune. It was spoliation and monopoly. And as soon as he got money enough, he used it as a club to extract from others their earnings. The Vanderbilt fortune no more comes from working and saving than did the fortune that Captain Kidd buried. Or take the great Gould fortune. Mr. Gould might have got his little start by superior industry and superior self-denial. But it is not that which has made him the master of a hundred millions. It was by wrecking railroads, getting up rings and pools, and combinations to raise or depress stock values and transportation rates. So likewise the great fortunes which the Pacific railroads harvested. They have been made by lobbying through profligate donations of lands, bonds and subsidies, by monopolizing and gouging." (Henry George, Social Problems, pp. 63, 64.)

The great socialist, speaking of the servile condition of the laboring class in this country, writes: "We have not abolished slavery; we never can abolish slavery, until we honestly accept the fundamental truth, asserted by the Declaration of Independence, and secure

to all the equal and unalienable rights with which they were endowed by their Creator. If we can not or will not do that, then, as a matter of humanity and social stability, it might be well, would it avail, to consider whether it were not wise to amend the constitution and permit poor whites and blacks alike to sell themselves and their children to good masters. Suppose we did legalize chattel slavery again, who would buy men when men can be hired so cheaply?" (Ibid, p. 173.)

It is something worthy of reflection that the dividends of the great corporations increase in magnitude just in proportion to the diminution of the wages of the laboring classes who toil for these gigantic concerns. Henry George denouncing the aristocracy of Europe makes a sad comment on American legislation when he claims that this country suffers more from the monopolists than England from her titled nobility; and as an antidote to the ever-increasing ills with which the vast corporations afflict our land, he suggests that the government compromise with these mighty magnates, creating dukedoms for them on the condition that they do not molest the peace of the millions by their cruel usurpations. It would be far better, in the opinion of this author on political economy, to have the Duke of New York, the Earl of Boston, and the Baronet of Philadelphia, than the pestiferous monopolists, who, under the name of legitimate business, fill their maws with the blood of the toiling masses.

And what is the condition of American politics? The malodor of its putridity nauseates every honest man in the kingdom. Every party is inoculated with the virus of political corruption. The disclosures that are made from time to time are startling. Look at

the revelations that shocked the city of New York when Tammany Hall was dethroned a few years ago! The people said throughout the land that the reign of that political club was closed forever. But at the next election Tammany was reinstated. What accomplished such a vast and sweeping change in the sentiment of New York's voters? They discovered that the new party was more corrupt than the old, and that Tammany, with all its egregious faults, with its perfect system of taxation, with its schedule of tariff for every vice, nevertheless gave New York City the best government it ever had.

The history of politics in the metropolis of the Empire State is but the history of every municipal government in this country. Bribery is the order of the day, and every public official has his price. It is not surprising that four thousand millionaires have been created in the United States in the last quarter of a century.

Where is American patriotism? A man that will sell his honor, his word, his vote for paltry pelf, will barter his country's glory in the hour of her deepest peril. America is ruled by the money power, and the millionaires of this country despise the land of their birth. Having robbed till their coffers are swollen with the fruit of their dishonesty, they go to England to seek husbands and wives for their daughters and sons. An American girl would gladly give her hand and heart to a titled vagrant rather than obscure the splendor of her life in conjugal union with America's noblest son. There should be a law enacted forbidding such marriages under penalty of confiscation of all the property possessed by the delinquents in this country, and perpetual ostracism from these shores, with the further penalty of being suspended to the first lamp-

post in case the slightest attempt were ever made to return.

The last few years I have devoted some time to the study of evolution, and daily experience seems to confirm the views of Darwin on the theory of the survival of the fittest. A few months ago, while in a ruminating mood, I began to reflect upon the habits of brutes and the total disregard of justice and the rights of individuals of their species. Throw an ear of corn to a drove of hungry swine, and you will be surprised to see the struggle to gain possession of the prize, and you will notice that the largest and most pugnacious member of the herd will always triumph in the contest. The eagle preys upon the dove; the hawk feeds upon the flesh of fowl; the shark follows the course of the ship across the main to seize upon human lives, cast upon the waves in the clash of mighty storms and in the wreck of armed vessels in the fury of the deadly strife. The stronger species preys upon the blood of the weaker, and the larger animals live upon the flesh of the smaller.

In the human family this same fatal struggle is apparent. The rich live upon the sweat of the poor; the strong crush out the lives of the weak. This conflict is not confined to individuals, but its dismal effects are seen in the history of nations. The legislation of every land protects its citizens from the knife of the desperado, from the blade of the assassin, from the tyranny of the lawless brute. Yet nation will rise against nation for the slightest cause, and the darkest crimes are clothed with a sanctity which it would be sacrilegious to mention without the greatest reverence. Look abroad upon the bloody battlefield; see the flower of youth weltering in the crimson wave; behold the polished sword glittering in the sheen of

heaven, and the life of nations perishing on its point; gaze upon the smoking ruins where the god of battles has cast his firebrand; listen to the boom of the cannon as it echoes through the forest glades and among the mountain rocks; hearken to the wailing of widows and orphans, who have lost their dearest friends, their only joy, their solitary hope amidst the crash of guns and the clash of steel, and above this desolate scene the flag of victory proudly floats, and mocks the tears of angels, whose pinions fill the sky with shadows, and whose warning is silenced by the cry of the vulgar mob.

There is a law for individuals, but there is no law for nations. Murder is a crime in the citizen, but a virtue in the government. It would be the essence of brutality for a strong man to beat the life out of a child, or to club a helpless woman to death; but it is heroism for a mighty country to execute a weak country, and the magnanimity of the deed becomes the theme of national glory, rehearsed by her orators to the gaping multitude, sung by her poets to the frenzied millions. I will end this chapter with a quotation from Cicero, when he portrayed the evils of his day: "O tempora! O mores!"

CHAPTER VII.

HISPANO-AMERICAN WAR NOT JUSTIFIABLE. MEXICANS AND INDIANS OF NORTH AMERICA. ENGLAND NOT HUMANE, PROVED BY HER GOVERNMENT AT HOME AND ABROAD. A FOE TO LIBERTY. HAWAII. ANGLO-AMERICAN ALLIANCE.

AMERICANS look back with just pride upon the history of their great and glorious republic. We love our country. We love her lordly rivers and majestic mountains. We love her hills and vales. We love her great lakes and broad prairies, and we think there is no country on the globe like our own dear America. When I travel into other lands I always return to my native shores with the impression that fair Columbia is the only place on earth.

While I am opposed to war, it is nevertheless with feelings of pride that I reflect upon the struggles through which this government has so triumphantly passed, because I know that a just cause actuated the men who covered our flag with glory on the dark and bloody field. At one time it was the cry of new-born liberty that called our ancestors from the rustic toil in the fields of New England, Virginia and Maryland, to meet the despot on Bunker Hill. Again, it was in defense of our rights on the seas that brought on the struggle of 1812. It was in support of democracy that this nation was embroiled in a bloody encounter with Mexico; and the war of 1861 was waged in defense of

human rights and for the preservation of our great government.

The history of America hitherto has been the record of national glory, and the poet was truly inspired when he said that this was the "land of the free and the home of the brave." But are there no spots on our starry banner? Has the flag of our nation been preserved from the taint of crime? Has the completion of the age left no stain upon the purity of its blue and no cloud upon the glitter of its stars? The history of the eighteenth century closed with the triumph of our colonies, the independence of our nation; the creation of an asylum for liberty amidst the wilds of our woods, and upon the rocks of our mountains. Three European powers were connected with the scenes that terminated with the glorious victory of Yorktown in 1781; and in 1898 those three powers appear again in American history.

More than a century ago the cry of justice went up from the lips of three millions of oppressed people to the throne of mercy, and the God of democracy strengthened the hearts of our ancestors to strike the blow for national emancipation. Who was this cruel tyrant that pursued our yeomen with lance and spear and battleaxe? Who was the despot that said you shall have no voice in the legislative hall, and you shall be taxed to support the army and navy of a foreign land; an army that had lit the campfires in every valley, that had hunted the goddess of liberty from every shore; a navy that had swept the seas in quest of plunder, and had crimsoned every wave with human gore? That despot was England.

She invaded every right which the law of nations and the God of nature had given to the colonies. These little republics of the West had been formed by

sturdy men, who had been driven from the Old World by governmental oppression, and they came here to build the temple of liberty amidst the tall pine trees and stately oaks of the wild, unbroken wood. For two hundred years they had met every peril and conquered every foe. They had braved the dangers of these great primeval forests, filled with wild beasts and savage foemen. They cleared away the woods, built the cabin and the home, the hamlet and the town. They navigated the majestic streams, explored these vast regions, became familiar with all the hills and vales, and all the lakes and mountains of the western world. The commercial city rose in the wilderness, where a few years ago the roar of the lion and the shout of the huntsman were the only sounds that ever broke the wail of the woods or mingled with the voice of the streams.

The wigwam disappeared from the banks of the Hudson and the Potomac, and civilization flourished on the ruins of the Indian village. The colonies grew, not by English favor or by English patronage, but by English neglect, as Colonel Barre said in reply to the British Ministry, relative to the question of American taxation. When the time came for reaping benefits from the toil and sweat and blood of the noble republicans of the West, the King of England was not slow to utilize these advantages. Great Britain imposed every burden upon the colonies and deprived them of every constitutional right, preparing to make this country the servile slave of despotism. In those days France and Spain were our friends, and their assistance was not only moral, but material, giving us all the support in their power.

One hundred years have rolled away, and this scene is totally changed. Spain is now our enemy,

France is our supposed enemy, and England is our darling friend. Shade of Washington, arise from thy peaceful slumber and denounce the cowardice, the servility and the hypocrisy of our age and nation! The men of '76 have passed away, leaving no progeny to uphold the honor of our flag. Ingratitude is the vice of slaves, and the American Government has been guilty of this crime in the late war with Spain.

Being a Christian, I am opposed to the use of the sword, and I hold that such a course is justifiable only in extreme cases. Now what was the plea advanced by the American nation in justification of its interference in the Spanish government of Cuba? The plea of humanity and civilization. They claimed that Spanish atrocities in that island were the most revolting feats ever perpetrated on any people, and the cruelties of the Dons had no parallel in history. Perhaps there were many deeds of cruelty committed in the suppression of the insurgent element, an essential feature in warfare in every land, as was amply illustrated in the measures adopted by the Federals of the United States in crushing the late Southern rebellion.

This I have learned from German and American merchants who resided in Cuba during those turbulent times, and our soldiers and sailors not only confirm this statement, but also refute the declaration that Spanish honor can be impeached. The unanimous testimony of our army and navy conclusively prove that the Spanish are a proud, noble, generous, courteous, hospitable people, equal to Americans in all the characteristics of true manhood; whereas the insurgents are rebellious, shiftless, indolent, mendacious and dishonest. It is true that a few of the officers, anxious to asperse the character of their foes and thus ignorantly and involuntarily diminishing their own

merits and the merits of their men, have said that the Spanish were both unskillful and lacking personal bravery. If this be true, then American sailors and soldiers should hang their heads in shame. Our fleet at the battle of Santiago quadrupled the naval forces of Cervera, and our army was thirty-five thousand, whereas the Spanish had but eight thousand. Hence on land we had four times the strength of our foe, and on sea the disparity was still greater, for many of our ships were the very best make. No one will deny that Cervera fought like a demon; and the little Spanish army would have annihilated our land forces had our real strength been known.

It does not enhance the glory of our victory to disparage the bravery of our enemies. Yet this is the American spirit of the nineteenth century, so unlike the noblemen who bore our flag in triumph through the dreadful struggle which ended with the recognition of our national colors.

But let us suppose that all the accusations against Spanish despotism in Cuba were true: was this government justified in declaring war? By no means. There is a law for the adjustment of difficulties among individuals, and there should be a law for the adjustment of international questions. When a citizen of this republic has a grievance against a fellow-citizen, he is not allowed to seek private redress, but must vindicate his claims by appealing to the judgment of the legally constituted tribunal, authorized to act in the case specified.

Why, then, did not this government pursue the same policy in the Hispano-Cuba embroilment? Does it expect her citizens to teach lessons of wisdom to the Republic by settling all difficulties by appealing to the decisions of the judicial bench? The Government is

constituted by the power of its citizens, and as the whole is greater than any of its parts, the Republic should be wiser, more just and more humane than any of its subjects. Therefore the idea of Henry the Fourth of France should have become an international law centuries ago. The plan of this benevolent monarch for the abolition of war in Europe consisted in forming a pacific republic, according to the phraseology of the French authors, by appointing delegates of the several nations, who were to act as a court of arbitration in any dispute that might arise between nation and nation. Thomas Paine writes that "Had such a plan been adopted at the time it was proposed, the taxes of England and France, as two of the parties, would have been at least ten millions sterling annually to each nation less than they were at the commencement of the French Revolution." (Rights of Man, p. 331.)

America has always been regarded as a nation of peace and progress, and she has been admired by the world for her humane policy in avoiding the effusion of blood when it was possible; and, while other nations have expended their resources in human butcheries, our glorious Republic has moved on in the grand march of civilization, astonishing Europe with the magnitude of her triumphs.

There was an opportunity for this government to emphasize the blessings of arbitration in the late contest between Spain and Cuba. Europe is ready to listen to any plan suggested by the wisdom of our people, and I have no hesitancy in saying that the pacific views of our Government would have been indorsed by every civilized nation on the globe, especially since we were a disinterested party. It was in the power of the United States to bestow a heavenly

boon upon the world by taking the initial step in the convocation of a peace congress. In that case the representatives of the nations could have jointly and deliberately weighed the claims of Spain and Cuba, given their decision according to the laws of equity, presented this decision to the litigants, and the strife would have been ended, and the precedent of international arbitration would have been established for all future time.

Why was not this course pursued? In the first place, it lacked that sensational element so agreeable to the American temperament and so essential to the political life of the nation. Then again, our congressmen and senators wished to immortalize their names, and men of blood are always more famous in America than advocates of peace; for the former don the character of the heroic, while the latter, creating no excitement to shock the nerves of the nation, soon pass into obscurity. There were a few men who wished to win distinction in the field of battle, as officers in the army, and while they were gaining renown, they could at the same time add a little to their bank accounts, and perhaps, after active warfare was at an end, obtain a sinecure.

The press of the country wanted war in order to increase its circulation. In fact, the mendacity of American journalism is responsible for every drop of noble American blood that was shed in Cuba; for every American life that was sacrificed in the march and camp; for every sigh of grief, for every tear of sorrow caused by the loss of dear ones who died of fever or were left to perish on the battlefield through criminal neglect of government officials. When the Spanish army surrendered, there was wailing heard in every newspaper office in the land, for the harvest of dishonesty was over.

Perhaps some readers of this volume will question my patriotism. I do not love my country less because I love my God more. Every crime against justice is an insult to the majesty of heaven, and I regard the Hispano-American war a crime against justice, for it was an unnecessary crime, as I have already proved. Has it come to this that a man can not express his honest convictions without being branded as a traitor?

Great men of this and other ages have wielded the power of logic and the magic of eloquence to avert the calamities resulting from the conflict of armaments, and yet they have escaped the censure of their countrymen, and have received the thanks of posterity. Burke and Sheridan opposed the policy of the British ministry toward the American colonies. Lord Camden defended our rights in the House of Peers and Pitt boldly proclaimed in the House of Commons his joy that America had appealed to the sword. Lord Effingham resigned his commission rather than bear arms against America. The Marquis of Granby characterized the taxation of the colonies as unjust and iniquitous, and pledged himself to oppose the bill till he drew his last breath.

The memory of these men is revered in America, because they were angels of peace when this nation was unprepared for hostilities, and when the roar of the cannon was supposed to sound the knell of liberty in the West.

Why laud those English statesmen who were opposed to the war of 1776, and hang the American philanthropists who were opposed to the war of 1898? Will some wiseacre give me an answer to this query? I love my country with all the devotion of a nature fostered in the lap of the sunny South, and, were it necessary, I would gladly give my life for the honor of her flag.

The Duke of Wellington—whose march across the continent of Europe from the Pillars of Hercules to the dykes of the Netherlands was traced in blood—said, in the British Parliament, in a speech favoring Catholic emancipation for Ireland, that he had spent his life in the camp, and was well acquainted with the cruelties of war, and would fain make any sacrifice, consistent with the majesty of the nation, rather than see the disasters of Waterloo enacted on the verdant hills of Erin. Daniel O'Connell, the devoted friend of liberty in every land, the uncompromising advocate of universal emancipation, said that all the kingdoms of the world were not worth a single drop of blood. These English and Celtic statesmen had more wisdom, more philanthropy, but less jingoism, than our American politicians.

It grieves a fond child to learn the crimes of his mother, and I blush for the errors of my native land. President Cleveland declared, in his message on the recognition of Cuban belligerency, that this country owed an eternal debt of gratitude to Spain, and, for that reason, he claimed that we should not molest her in her colonial policy.

However, I would not suspect the sincerity of our bellicose attitude toward the government of Madrid, had I not observed our toadyism to Great Britain. England was our enemy in 1776; again in 1812, and later on in 1861. Nearly every sword that shed the blood of Federal soldiers in defense of our national union was made in English factories. Nearly every ship that decoyed and destroyed our American vessels was made in English dockyards.

But by some magic influence, by some latent power of transformation, the only European enemy that we ever had, has become our dearest friend, and

all our old friends have become staunch foes. This nation is gifted with a marvelous faculty of forgetting ancient favors and ancient wrongs; it has a very convenient memory.

We hate Spain, Americans say, because her history is black with crime; and we love dear old England because her government is just and humane. England is the great civilizer. There shall be an Anglo-American alliance. The time is ripe for this movement. We are the two greatest nations on earth, and when our friendship is firmly cemented, when our forces are united and put in action, we are destined to revolutionize the world. This is the language of the press and the rostrum, the statesman and the politician, the educated and the ignorant rabble who did not know the geographical position of Spain before the late war, or who could not even to-day tell what waters lave the shores of Britain.

Such language means total ignorance of history. Such sentiments were begotten by the contemptible spirit of the Astors and the Vanderbilts and that mongrel herd of money-kings, who are ashamed of their country because of the uncongeniality of its clime to the growth of aristocracy; who would gladly exchange American gold for English blood, and who, in heart and soul, are more English than the English themselves.

Let us compare the history of Spain with the history of Great Britain. While the record of the latter is tinged with many cruelties, yet the Goth is like an angel of light when placed side by side with the British Lion, whose paws are stained with the blood of the nations. What has Spain done for her conquered dominions in the Western world? Prescott writes that "the first object of Cortes was to reclaim the natives

from their gross idolatry, and to substitute a purer form of worship. There was nothing which the Spanish Government had more at heart than the conversion of the Indians. It forms the constant burden of their instructions." (Conquest of Mexico, vol. 1, p. 255.) The same author informs us that the Spanish cavalier never shed the blood of the Aztec except when it was essential to the triumph of Christianity amidst the shadows of pagan altars. "Before his departure the Spanish commander did not omit to provide for one great object of his expedition, the conversion of the Indians." (Ibid,, p. 272.)

As much as Americans have deprecated the influence of Spanish civilization in Mexico, statistics show that, when we consider the character of the people, the change wrought by the humane policy of the Castilian conquerors is remarkable. Thirty-eight per cent. of the people of that country are full-blooded Indians; forty-three per cent. are mongrels, and only fifteen per cent. are purely Caucasian, "a proportion that is applicable to nearly all Central and South America."

In 1888 Mexico had 10,926 primary schools, with nearly 600,000 pupils, besides 105 establishments for secondary and professional instruction.

Alfred Young has furnished the best authority for the following statistics: There are 72 public libraries, with 236,000 volumes; and private libraries with from 1,000 to 8,000 volumes are innumerable. There are 19 museums of antiquities, paintings and natural history. There are 73 institutions dedicated to the cultivation of the arts and sciences, of which 29 are scientific, 3 meteorological observatories, 21 literary, 20 agricultural, and 3 of a mixed character. There are 317 newspapers, besides numerous scientific, literary, artistic, religious and political magazines. The same

author proves, from the ablest writers of the age, that the artistic work of native Mexicans, exhibited in the Academy of San Carlos, compare most favorably with the master productions in the Academy of Paris, Rome and Munich. This is the educational status of Mexico civilized by the Spaniards, and the figures can be verified of all the lands in the Western world, that were formerly under the dominion of Spain.

Now where are the fruits of Anglo-Saxon civilization on the savage tribes of North America? I travel along the Atlantic Sea from the coast of Maine to Texas, and I find the relics of the race that once occupied the present site of great cities; that once plied their light canoes on that great ocean, and I ask whither has that race vanished? I sail down the Kennebec, the Merrimac, and the Rappahannock, and look for the people who have left their language on these limpid waters. I visit the great lakes of the North, gaze upon Ontario's foaming billows, and listen to Niagara's thundering voice; navigate the Ohio as it sweeps the dark and bloody ground and joins the Father of Waters, and I see no signs of Indian life, and I wonder whither the Red Man has vanished. I pass on to the South, and I read the language of a lost race on every hill and stream. I climb the rugged mountains that rise like evening clouds around the setting sun, and there I find the remnant of the doomed race.

I ask the Indian chief where are those tribes that once filled the Mississippi Valley and roamed over the Blue Ridge and Alleghenies, and built their villages on the Atlantic slope. Go and speak to the Genesee and Saranac, the Mohawk and the Oswego. Call upon the waves of Champlain and Huron, Otsego and Cayuga. Listen to the voice of the Penobscot and the Connecticut, the Monongahela and the Susque-

hanna. The brooks and rills and capes and bays tell you that they are all gone. Their blood is upon the mountain rocks, and their bones sleep in the valley. They were hunted like beasts of prey by those who came to them in the name of humanity. They were slaughtered on the banks of the Delaware and the Schuylkill, on the shores of Narragansett and Lake Erie. They were buried by the waters of the James and the Potomac, the Shenandoah and the Great Kanawha. Their sad requiem has been chanted by the rippling of the Roanoke and the Santee, the Neuse and the Altamaha.

This great country, from New York to the Golden Gate, is the cemetery of the Red race. They were massacred and left to be devoured by the eagles of the air. The story of English civilization is told by the bones that were left to bleach upon the shores of the Tennessee and the Arkansas, the Cumberland and the Sabine. It is written on the Indian graves that are found by the Wabash and the Scioto, the Maumee and the Big Sandy.

England established no schools for the aborigines, but, wiser than the Iberian conquerors of the South, sent them to the happy hunting grounds, where schools are not necessary. As savage life was miserable, she considered this wholesale massacre of the Red race a coup de grace, and spoliation of their land and desecration of their graves and the graves of their sires, as heroic deeds, worthy of the age of chivalry. The usurpation of Indian rights and the extermination of the Indian race, so successfully begun by the Anglo-Saxon, has been completed by the American. But, of course, this highway robbery and brutal butchery were done on the basis of humanity and civilization (the motives assigned for our late war with Spain).

When we reflect upon the sad fate of the North American Indian, robbed, hunted, murdered, driven from the Alleghenies to the Rockies, perishing upon the shores of the Pacific, and then look to the fertile plains of Mexico, rich in the fruit of husbandry, her cities alive with the music of mill and factory, adorned with schools, universities and libraries, we should hang our heads in shame over the degrading results of our civilization, and never cease to praise the humanity and generosity of the Goth.

Wherever Spain has planted her colors she has provided for the weal of the natives, and expended her wealth and energy to uplift the savage and make him the peer of his conquerors. The following extract is taken from the pen of Alfred Young: "Spanish power and law gave peace and tranquillity to the native tribes of the Philippine Islands, which, of all things in the world, is most needed by savage and semi-barbarous people; and hence even the Malays have improved under the dominion of Spain." The same author informs us that the population of the Philippines in 1833 was 3,153,290; in 1877 it had increased to 5,561,232, and in 1893 it was 7,000,000. The Sandwich Islands, on the other hand, have diminished in population from 142,000 in 1823 to 34,000 in 1890.

Spanish influence on savage life is manifested in the preservation and civilization of the natives, whereas the aborigines wither before the armed hosts of English-speaking countries.

But we are not through with England yet. Let us take a cursory view of her past history, and we will open this phase of the question by directing our attention to Anglo-Hibernian affairs. Ever since the Norman set foot on Irish soil, more than seven hundred years ago, that land has been under the shadow

of hell. In the early centuries of Christianity, Ireland was the school of the West, and the learning and sanctity of her sons gained for her the distinctive appellation of the home of scholars and the island of saints. She had twelve great universities, each containing from one to seven thousand students. Armagh and Bangor, Taghman and Beg-Erin, Lismore and Mungret, Mayo of the Saxons and the Isle of Aran are names redolent of virtue and lore.

Within the hallowed walls of these seats of learning there were congregated students from the banks of the Tweed and the highlands of Scotland, from the Thames and the Avon, from the Rhine and the Seine. Columbanus and Columbkill, Brendan and Killian, Aidan and Rumald, Clement and Albinus, Ducuil and Dungan are names that are written on the rocks of Europe and emblazon the history of civilization. Scotland received her nationality from the sons of Hibernian blood, and England, France, Germany and Switzerland were Christianized by missionaries from the Green Isle.

But the Anglo-Saxon came as the conqueror of the land, and his elastic conscience would accommodate itself to every crime. The triumph of the Norman was the triumph of rapine, pillage, blood. Laws were enacted forbidding the invaders to intermarry with the Irish or to adopt the Irish language or Irish customs. The English Government employed every art of chicanery to carry out its purpose of spoliation and confiscation. During the reign of Elizabeth, that good, auspicious queen, who enjoyed the unenviable distinction of being the grand-daughter of her own father, a class of men were formed for the purpose of finding flaws in the titles of lands, and of course all such reverted to the crown, and was parceled out to

royal favorites and court sycophants. This band of title hunters were called undertakers, and they were well named, for their office consisted in the political, financial and, if necessary, the corporal interment of their victims.

In the language of Thomas D'Arcy McGee, "The undertaker was usually a man of peace—a courtier like Sir Christopher Hatton, a politician like Sir Walter Raleigh, a poet like Edward Spenser, a spy and a forger like Sir Richard Boyle, first Earl of Cork. He came in the wake of war with his elastic letters patent, or, if he served in the field, it was mainly with a view to subsequent confiscation. He was adroit at finding flaws in ancient titles, skilled in all the feudal quibbles of fine and recovery, and ready to employ the secret dagger where hard swearing and fabricated documents might fail to make good his title." (Hist. of Ireland, p. 400.)

Sir Peter Carew was one of the earliest undertakers, and by virtue of his descent from Robert Fitzstephen, an obscure personage in the reign of Henry the Second of England, who lived four hundred years previously to the period of which I speak, he claimed the barony of Idrone in Carlow and half the kingdom of Desmond; and the viceroy, Sir Henry Sidney, admitted these pretensions. The extirpation of the Munster Geraldines in the right line having been accomplished by the bloody hand of the assassin, the property of that house, consisting of 540,000 acres of land, was vested in the queen. This amiable lady, good Queen Bess, so praised by the English nation as a perfect type of English character, divided the land among her sycophants. Hatton received 10,000 acres; Raleigh, 12,000 acres; Sir William Herbert, 13,000 acres; Sir Edward Denny, 6,000 acres; Sir Warham

St. Leger, 6,000 acres; Sir William Courtney, 10,000 acres; Sir Edward Fitton, 11,500 acres, and the poet Edward Spenser, 3,000.

In 1609 James the First exterminated all the natives of the province of Ulster, and the land, consisting of 500,000 acres, was given to the henchmen of the crown and Scotch and English settlers. During the same reign the commission for the discovery of defective titles was instituted, and through the servile agency of that governmental creation 450,000 acres of land in the central and south of Ireland were confiscated.

Cromwell offered quarter to three thousand men at the battle of Drogheda on the condition that they would lay down their arms. The simplicity and honesty of the Irish character, trusting to the word of a British brute, were rewarded with an indiscriminate massacre of the entire town, including men, women and children. When the people saw the blood flowing in the streets, and knew well that the day of doom had come, they fled to St. Peter's Church, and Cromwell never allowed one to escape from that sacred retreat.

Three hundred mothers, with their babes in their arms, were slaughtered on the market green in the town of Wexford. One hundred thousand men were shipped to the Barbadoes and sold as slaves, and among them were four thousand little boys, from ten to twelve years; and the remainder (six hundred thousand) were driven to the mountains of Connaught. The province was encircled with a cordon of red coats, and the helpless victims were forbidden to come within three miles of the Shannon and three miles of the seacoast under penalty of death.

At that time there was a new survey of the land made by Dr. William Retty, and it was discovered that

there were 10,500,000 acres in the island, and all but 900,000 acres was confiscated and given to the mercenary troops that followed the flag of the Protector.

The history of British rule in Ireland is the history of blood, plunder, robbery and confiscation; the history of perfidy; the history of the blackest crimes, the most heartless cruelty that ever disgraced any nation, in any age. Thousands were massacred annually, and their property donated to spies, informers, miscreants or adventurous soldiers. Many a time the land was left desolate by fire and the sword, and every hill and vale covered with human carcasses, the result of English law, the work of English brutality.

J. O'Leary thus sums up British atrocities in the Emerald Isle: "Oh, this bleeding, persecuted, pauper remnant of the Irish race must be enslaved, enthralled and enchained! Misfortunes may be retrieved, defeats reversed and conquests overthrown, but the machinery of the law must make the calamities of Ireland irreversible. It must roll on, grinding out the remnant of the race, regularly, incessantly, remorselessly. It must not only strike down the man and the nation and their surroundings, but must stamp out the soul, the manhood, the spirit and the nationality. O ye laws! strike the intellect. No Irishman shall henceforth be a lawyer, a physician, a clergyman; no Irishman shall be eligible to place of power or emolument; no Irishman shall have an elective voice in the land of his fathers; no Irishman shall have a right to educate or be educated; no Irishman shall be a common mechanic. O ye laws! strike the morals. One Northman shall be in every house in Ireland, and may violate the wife or daughter or sister of the Irishman. The Englishman may kill the Irishman and not be subject to the same tribunal. Son, betray thy father; daughter, betray thy

mother; brother, forget thy sister." (Ireland Among the Nations, p. 146.) But all this was accomplished in the name of humanity.

England endeavored to make the world believe that this great race of people was unfit to govern itself, and that these stringent measures were adopted to keep down rebellions. O ye angels of God above the starry realm, ministers of Infinite Truth, send down your bolts of vengeance upon the authors of that infamous falsehood! The sons of Erin, persecuted, robbed, hunted by the sleuthhounds of hell among the glades and mountain dells of their own loved isle of the ocean, banished from home and fatherland, wandering exiles, they have gone forth to cast their fortunes beneath the blue of foreign skies; they have fought the battles of the world; they have won glory in every country, and have sat in the council halls of every nation.

The flash of the burnished steel in the golden sheen that smiled upon the smoky clouds of Bunker Hill was seen afar upon the mountains of Erin, and the boom of the cannon filled her shores with the echo of liberty; and, leaving their native land, the sons of those heroes who had dispersed the British battalions and driven them back from the walls of Limerick, crossed the ocean waves to fight their tyrants on the gory fields of the West. Jeremiah O'Brien and his four gallant brothers fought and won for America the first naval battle in the War of the Revolution. This brilliant action occurred on the 11th of May, 1775, in Micheas Bay, and was styled by Fenimore Cooper "the Lexington of the Seas."

A contemptible little sheet in this locality a few months ago referred to this achievement in speaking of our naval record, but it did not have the honesty to

confess that the heroes of that glorious engagement were Irishmen, and even concealed their names, that it might conceal their nationality. To praise Irishmen would have been an insult to John Bull.

Commodore John Barry founded the American navy, won its first battles, died in the service, and perpetuated our glory on the seas by training Dale, Murray, Decatur and Stewart, all sons of the Emerald Isle.

In the army of the Revolution, fighting for the freedom of our nation, were Moylan, Sullivan, Wayne and the gallant Richard Montgomery, who fell on the heights of Quebec. General Washington's "Life Guard" was composed principally of Irishmen.

Besides the many valorous leaders of Irish birth, the ranks were filled with the sons of that distressed land, willing to sacrifice their hearts' blood that other countries might escape the despotism of the British scepter. John Smilie, an Irish immigrant, was chairman of the senatorial committee that authorized the President to levy taxes for the purpose of prosecuting the war of 1812; and John C. Calhoun, secretary of war during the same momentous period, was the son of an Irish immigrant. On the Canadian frontier we find Brady, Reilly, Croghan, McComb and Mullany; on the lakes, Commodore McDonough, and on the ocean, Shaw, and Stewart.

In the cause of South American independence we find Irish brigades fighting under McKenna, O'Higgins, Devereux, O'Connor and O'Leary.

In the history of the French Revolution we learn that Napoleon was grateful to the expatriated children of Erin, who were banished from home after the rebellion of '98; and we find among the officers of the French army O'Connor, Corbet, Ware, Allen, Byrne,

Tone and Keating. The last sword was drawn in defense of the Monarchy in 1791 by Count Dillon and Count Wall.

The Blakes and the O'Neills, the Sarsfields, the Cavanaghs, the O'Reillys, the Nugents, the O'Garas and the O'Donnells, fill the history of Spain and Austria with Celtic glory. It was Count O'Reilly who saved the remnant of the Austrian hosts at Austerlitz, and Napoleon expressed his surprise that, when he entered Vienna in 1805 and again in 1809, he found himself on each occasion in treaty with this Irish hero.

Irishmen, driven from their native land, entered the armies of Continental Europe, and many a time they met the Briton on the field of battle and stained his boasted record with inglorious defeat.

O'Mahany and Fitz James won the battle of Almanza, which decided the Spanish succession. Again we meet Irish regiments under Lacy, Lawless and Wogan. The ranks of Conde, Turenne and Prince Eugene were filled with Irish soldiers, commanded by Irish officers. Irish bravery was displayed at Vittoria, Luzzara, Friedlingen, Spires, Blenheim, Oudenarde, Malplaquet, Denain, Namur, Enghein, Steinkirk and Landen.

The sons of the Emerald Isle occupied the most responsible positions in European politics. They were honored with noble titles in compensation for their services and in recognition of their merits. We find the names of Count Dillon, Count O'Gara, Count Reilly, Count O'Neill, Count Wall, Sarsfield, Cavanagh and other Celtic names in the court records of Europe. We find them in the councils of kings, serving as statesmen in the halls of nations, and discharging ambassadorial duties at the throne of foreign powers.

A few years ago this nation was entertained with the nuptial solemnity of an American heiress and a foreign count, whereby the young lady gave her gallant lover three millions of dollars prior to the wedding in part payment for her participation in the honors of his title, with the implicit understanding that the bride would advance annual sums requisite for the maintenance of his dignity as a member of the French nobility. I was in Paris last summer, and I learned that the contract has never been invalidated by the refusal of the countess to honor the drafts of the count. The Irish can obtain, by the use of their brains, these distinctions which Americans acquire by fabulous expenditure of gold accumulated by the sweat of the toiling poor.

The stage, the rostrum and the pen have been glorified by Celtic genius. Quinn, Barry, Sheridan, Mrs Woffington, Mrs. Jordan and Miss O'Neill stood at the head of the theatrical profession in their day. As orators the Irish race has never been surpassed, and rarely ever equaled. Edmund Malone was the peer of his age, and Anthony Malone was considered the rival of Mansfield and Chatham. Before that time Sir Toby Butler, Baron Rice and Patrick Darcy thrilled the isles of the western ocean with their eloquence. At a later period we have a shining host of illustrious names. The Irish bar was represented by Grattan and Curran, Flood and John Ely Hutchison, O'Connell and Shiel, Plunkett and Bushe. Irish eloquence in England was personified in the matchless oratory of Burk and Sheridan, Barre and Sir Philip Francis, Canning, Croker and North. The field of literature was adorned with the works of Goldsmith and Madden, Edmund Malone and Swift, Maria Edgeworth and Lady Morgan, Murphy and Brooke, Macklin and Tighe.

These are but a few of the glorious names of Irish history. Remember also that this bright array of genius was begotten amidst the throes of revolution and the blood of persecution, when Irish liberty was crushed, and Irish education was proscribed, under death penalties, by the despotism of the British throne. Had the bayonet of the Norman and the lance of the Saxon been withdrawn from the heart of the Celt three hundred years ago; had not the genius of that race been dwarfed and crushed by English legislation and English brutality, the star of Athens, that once illumined the world, would have risen upon the waves of the Irish sea, and the glory of Ancient Greece would have been born again upon the verdant shores of Erin. But these crimes against the prosperity of Ireland; these bloody wars, these cruel massacres, these proscriptive laws against education and the material development of the natural resources of the land; these penal statutes; this total disregard of every social and individual right; this long catalogue of black iniquities, are glorified by Americans as virtues in the English Government, because they were perpetrated in the name of *humanity* and *civilization*.

A wave of desolation has followed the triumph of British power in every quarter of the globe, and the British army has changed the smiling valleys of every land into a Haceldama. Let us hear Charles E. Lester on the influence of British civilization in India. The author informs us that, through the diplomacy, intrigue, cunning and the martial power and skill of the British Empire, the greater part of the broad, rich and fertile lands of India have passed from the original owners into the hands of selfish, perfidious speculators who have gone to that country for no other purpose in view, except with the preconceived plan of spoliat-

ing the property of the natives and enriching their families with the spoils of unscrupulous machinations against the rights of an inferior people. Then he quotes the language of Dr. Bowering in support of his opinion of the disastrous results of English supremacy in the distant regions of the Asiatic Continent. "We boast that we are a civilized, a religious, instructed nation. What of all these blessings have we conferred on India? What a picture does India present! possessing boundless tracts of land, with every shade of climate, fit for the best productions of the earth, yet men starving by thousands and hundreds of thousands from famine, while the storehouses of the East India Company are filled with bread wrung from the soil by a standing army." (Glory and Shame of England, Harper & Bros. Ed., vol. 2nd, p. 60.)

Bowering says that England has not given religious liberty or justice to India, but has afflicted her with every wrong, ruined her temples, her institutions and her commerce, and has filled her realm with discord, blood and famine. Lester writes that "the East India Company have not only sanctioned and upheld the Hindu and Mohammedan system of slavery, but, also, the enslavement of multitudes of free and innocent persons, and that of their posterity after them, by means of which the slave population has been vastly increased; and all this in open violation of Hindu, Mohammedan and British law. They have countenanced the unrestricted sale of slaves belonging to persons subject to their authority, in which the tenderest ties of social life have been disregarded, and by which an extensive system of kidnaping has been created, with all its attendant horrors. They also sanctioned the free importation of slaves into their territories from foreign states. They have confirmed,

too, the continual slavery of large numbers of free persons." (Ibid., p. 64.)

Garling, a resident counselor in Malacca, says that "Before I can believe that slaves are treated humanely, I must cast from my mind the remembrance of the cries which I have heard, and the mental degradation, the rags, the wretchedness, the bruises, the contused eyes and burns which I have witnessed; I must blot out adultery from the calendar of vices; I must disbelieve the numerous proofs which I have had of obstacles to regular marriages and the general humiliation of females." (Ibid., p. 65.)

Then he gives an idea of the punishment administered to those helpless, degraded creatures whom England pretends to have civilized. For the crime of false accusation, twelve lashes with the rattan and to work on the roads in irons for a period of six weeks. For impertinence and idleness, one dozen stripes with a rattan and to be worked in irons on the public roads for one month. For absconding, thirty-six lashes with the rattan and to be worked on the public roads in irons for six months. Running away, eighteen lashes with a rattan; insolence, six lashes.

A writer in a London paper says: "Such is the character and such, at this very time, are the effects of slavery in British India, under the various forms of domestic and field slaves, eunuchs, concubines and dancing girls, kept for the purpose of prostitution, the lawless gain of which comes into the hands of the masters." (Ibid, p. 67.)

At the trial of Warren Hastings for his misdemeanors in India, Sheridan said that, if in surveying the ruin that has fallen upon the land and that was formerly Sujah Dowlah's, we seek the cause of the calamity, we must acknowledge that "This damp of

death is the mere effusion of British amity," and we hear the natives proclaim that "We sink under the pressure of their support, we writhe under the gripe of their pestiferous alliance."

Burke, on opening the impeachment of Warren Hastings, said: "We charge the offender with no crimes that have not arisen from passions which it is not criminal to harbor; with no offenses which have not their root in avarice, rapacity, pride, insolence, ferocity, treachery, cruelty, malignity of temper; in short, that does not argue a total extinction of all moral principle, that does not manifest an inveterate blackness of heart, dyed in grain with malice, vitiated, corrupted, gangrened to the very core."

But you say these were the crimes of an individual. I answer that these crimes were known and sanctioned by the British Government, and the exculpation of the criminal before the highest tribunal in the land proves, evidently, that the Governor-General of India was acting according to the spirit of British law. Volumes would not do justice to the systematic spoliation, enthrallment, degradation, demoralization and assassination of the people of India by the British Government. But, of course, all this was perpetrated in the name of *humanity* and *civilization*.

Let us leave the Valley of the Ganges and transport ourselves to the shores of the Avon and the Thames, and see what England has done for her subjects at home. The history of that kingdom is the history of despotism and serfdom, luxury and poverty, intelligence and ignorance. It is a land of lords and slaves, tyrants and their victims, masters and their menials.

Charles E. Lester says that the friends of humanity in England are tearing off the mask from the gilded

institutions of Britain, displaying to the gaze of the world the barbarities and oppression inflicted upon the downtrodden masses of the poor, whose sad condition is far worse than the most cruel examples of African bondage. "Having witnessed the condition of the English operative and the American slave, I would choose the lot of the latter for my children." (Condition and Fate of England, vol. 1, p.254.)

The London Journal says that the infernal cruelty practiced upon boys and girls in the coal mines has never been surpassed in any age. These atrocities are almost beyond credulity, and in reading a report of them you would imagine that you were perusing savage records of the darkest ages. These little children, six, seven and eight years of age, male and female, in many cases in a state of nudity, are "chained like brutes to coal carriages and dragging them on all fours through sludge six or seven inches deep, in total darkness, occasionally twenty, in special instances thirty, hours successively, without any cessation, even to get meals, than is casually afforded by the unreadiness of the miners—here is a pretty picture of British civilization!" (Ibid, p. 255.)

The Dublin Freeman Journal says: "Talk of slavery! The condition, physical as well as moral, of the most degraded bondsman may be esteemed exalted if compared with that of the free collier of England." (Ibid, p. 254.)

A female witness, working in the English colliery, gives evidence in the following words: "I wear a belt and chain at the workings to get the corves out. The getters are naked, except their caps; they pull off all their clothes. They sometimes beat me if I am not quick enough. There are twenty boys and fifteen men. All are naked." (Ibid, p. 262.)

Throughout his four volumes, Charles E. Lester exposes English barbarity. According to this authority, children, from six to twenty-one years, are employed in these dismal caverns for fourteen hours and upwards every day. They work in a state of perfect nudity, drawing the coal carriages on their knees, and an overseer, with a cat-o'-nine-tails, forcibly urges them to accelerate their speed. These children live in garrets, on a crust of bread of the coarsest kind.

While England was agitating universal emancipation of slavery, while she was busy fomenting the Civil War in America, she had millions of white slaves within her island dominions. But, of course, all these ruthless deeds of savagery were perpetrated in the name of *humanity* and *civilization*.

Sydney Smith writes that in England there are thousands of homeless, breadless, friendless, without raiment, without shelter, without hope. (Ibid, p. 239.)

Lester writes in Glory and Shame of England: "Show me a very learned man in England, and I will show you some thousands around him to match the spectacle who can not read the Bible nor write their names; a rich man, and I will show you a thousand beggars; a polished and beautiful woman, and hard by, yes, following her carriage, I will show you one who is driven to sell her virtue for a bit of bread; who hunts the filthy drain for a morsel of castaway food; and who, in default of that, is gathering with her naked hands the vilest filth in the street to sell for manure to get a crust or a bone before she dies." I could quote volumes on this question. But enough! the heart grows sad in contemplating these pictures of pauperism, slavery, degradation, cruelty and barbarity of English life.

And what about English law and justice? The history of Ireland shows that men were hanged for deeds that were perpetrated when the supposed culprits were hundreds of miles from the scenes of the crime, and when the alibi was amply sustained. Lord Macaulay says that in the days of James the First it was customary to punish every suspicious character without the faintest scintilla of evidence against his honesty. Lord Jeffreys frequently ordered the culprit to be hanged immediately, and tried the case afterward at his convenience. Baron Macaulay writes that previously to the Revolution "a state trial was merely a murder preceded by the uttering of certain gibberish and the performance of certain mummeries."

And this is the country that seeks an alliance with us! And the broad Republic of the United States is filled with servile Anglomaniacs who are wreathing garlands for the nuptial festivity. O land of the free and home of the brave! with thy generous record of justice, with a flag that has never been tarnished with the slightest stain, wilt thou permit the bloody hand of the assassin to place the wedding ring on thy lily white finger! Wilt thou pollute thy ruby lips with the fiend's kiss! Wilt thou repose thy virgin cheeks on the bestial bosom of the modern Babylon! O land of my nativity! I love thy mountains and thy vales; I love thy lakes and thy streams; I love thy heroes and thy sages; the pioneers who brought the blessings of civilization to thy mighty forests, and the patriots who chased the tyrant's minions from thy shores, and enthroned the goddess of liberty in thy national hall, and whose wings stretch from Boston harbor to the Golden Gate, and whose smile gladdens all the realm from the frozen banks of the St. Lawrence to the glittering sands of the Mexican Gulf. O land of Washington

and Jefferson, Hancock and Adams, thou hast been the unflinching foe of oppression, the unswerving advocate of freedom, the uncompromising friend of humanity; thou hast opened the door to the stranger from every region and hast welcomed him to the fruition of thy privileges and rewarded his merits with sacred trusts; thou hast broken the rod of the despot, thou hast hurled the diadem of kings in the dust; thou hast torn the badge of nobility from the cradle of infancy and hast created the aristocracy of labor, the aristocracy of honesty, the aristocracy of intellect.

After the brief history of a century, following the angel of progress in its flight above the clouds, amidst the sheen of glittering stars and zones of purple light; after a century prolific of the grandest results that ever crowned the genius of a nation, that ever glorified the world with its heavenly benisons, shalt thou halt in thy benevolent course, in the march of civilization, retrace thy steps, forget the wisdom of thy eldest sons, the hardships of the wilderness, the trials of the Pilgrim Fathers on the shores of Massachusetts, the difficulties that beset the first immigrants at Jamestown and St. Mary's; wilt thou forget the Stamp Act, the Importation Act, the wine and sugar duties, the glass and tea tax? Wilt thou forget the battles of Lexington and Concord, Long Island and Harlem Heights, Trenton and Princeton, Bennington and Brandywine? Wilt thou forget Fort Mackinaw and Detroit, Queenstown Heights and Ogdensburg? Wilt thou forget what England did in 1861 to dismember this grand republic? Wilt thou forget the record of the Alabama, that burned and sunk seventy vessels of the American Navy? Wilt thou forget the history of Britain at home, how she has impoverished, enthralled and degraded her subjects? Wilt thou forget the

story of British cruelty to Ireland, whose sons came to our shores and enrolled beneath our starry banner, and marched in every army, and fought on every field from the dawn of the Revolution until the close of the Hispano-American War? Wilt thou forget that the Celtic nation, which, for seven hundred years, has been victimized by Saxon perfidy and Saxon brutality, has filled our veins with its noble blood, and that our glory is inseparably connected with the history of those wandering exiles who escaped from the hills of Connaught and the plains of Ulster and the mountains of Kerry and sought an asylum beneath the smile of the western stars?

Wilt thou, O Cradle of Liberty, Child of Democracy, mother to the homeless and the friendless, outrage the feelings of thy children by a marital union with the Scarlet Woman?

It is England yesterday, to-day, and the same forever. While Americans were jubilant over the coming alliance with Great Britain, which was to be based upon humanitarian principles; while we were denouncing Spanish atrocities and lauding Saxon humanity, General Kitchener, marching under the English flag, was daily slaughtering the natives of Egypt During the first week of September, 1898, while the echo of the guns of El Caney, San Juan and Santiago were yet reverberating throughout the world, the English army massacred twenty-seven thousand men in Fashoda, a greater number than the aggregate of Cuban lives destroyed by Spanish bayonets during the three years of insurrection in the island. But, of course, the Fashoda massacres were perpetrated in the name of *humanity* and *civilization*.

The menials of British aristocracy say that England is the most progressive nation on earth and that

an alliance cementing the friendship of these two Anglo-Saxon countries would result in shedding the benign rays of civilization on every land. Yes, let us become a party to the iniquities of the Briton; let us form a magnificent navy and search the seas for plunder; let us create a grand army and drive the angel of freedom from savage wilds; let us imitate the avarice of the Norman in selling idols to India, in extending the opium trade in China.

Name one country that has ever been civilized by the Anglo-Saxon race. Spain has civilized the Philippines, Mexico, Cuba, Puerto Rico and other lands in the Western Hemisphere; and English domination has perpetuated heathenism and barbarism in every quarter of the globe where the flag of her empire has been recognized.

The daily papers in Cincinnati since the late war have frequently commented on the fact that the dominion of the Goths has been diminished with the centuries as the result of the rebellions against the despotic government of Madrid. This assertion of national independence by Spanish colonies proves that the mother-country has enhanced the condition of her foreign subjects to such a degree that they are capable of appreciating the blessings of liberty; whereas the English colonists are so enslaved and degraded by British law, sustained by British swords, every moral sentiment and political aspiration is so inhumanely crushed in its inception, in the bloom of its existence, that they live in their vile state of servitude, surrendering their most sacred, most inalienable rights to their masters without the slightest manifestation of reluctance. England is just in her Canadian policy, because the proximity of that country to the United States secures her immunity from English despotism.

Britain would sacrifice her national honor for paltry gold. When English usurpation in South America aroused the ire of President Cleveland, and that stalwart champion of our rights proclaimed his message on the Venezuelan boundary question, the Court of St. James forthwith apologized, because it feared that, in the possibility of war between the two nations, its loss would be greater than its gain. When President McKinley notified the Court of Madrid to withdraw its army from Cuba within thirty days, Spain knew well that war with the United States signified disaster to the Spanish nation, with the possible annihilation of her army and navy; yet she took up the gauntlet, met our host on land and sea, fought gallantly until every hope had vanished, and then surrendered her sword to the conqueror and nobly bore the burden of defeat. With justice to the land of my birth, I am proud to say that she has been magnanimous in her triumph, and her generosity to the suppliant foe is worthy of eternal admiration, a noble precedent for all future victors.

Our people, as a class, claimed that England was unselfish in lending her sympathies and moral support to the Americans. On several occasions I have imperiled my patriotism and almost jeopardized my cranium by questioning the motives that actuated England in the recent Spanish-American embroilment. It was positively and unhesitatingly declared from every house-top that Britain sanctioned the policy of our government on purely humanitarian principles. We have seen how humanitarian England has been since the time that William the Conqueror baptized the nation with the blood of Hastings, and established the supremacy of the Norman on the rocks of Britain, until the closing days of the Nineteenth Century; and

her domineering spirit will never change until her shores are purified from the unhallowed touch of royalty.

England was not disinterested in her attitude of friendship for this government, and Chamberlain has simply beguiled our country with the deceptive maneuvers of artful diplomacy. The Commercial Tribune of Cincinnati, in its issue of the 21st of November, 1898, had quite a lengthy article on the hostile feeling created in the heart of John Bull toward this country in her Puerto Rican policy. English papers characterized this measure as a mediaeval navigation law; "It is a door shut, locked and barricaded."

Oh! where is Britain's pretended love for her cousins across the waters, the cousins that have not one drop of English blood in their veins; cousins whose ancestors were hunted by British gendarmes among the hills of Donegal and along the shores of the Shannon and the Black Water; cousins that came from the Rhine and the Elbe, whose sires followed the kings of Germany to the land of the Saracen and fought the swarthy sons of the desert amidst the mountains of Israel?

England demanded an "open-door" policy in the Philippines, and the door shall be opened.

The war with Spain was declared on humanitarian principles, but now it has assumed the nature of a war of conquest, and has all the appearance of having been waged with the preconceived plan of extending our dominions. The annexation of Hawaii was effected with the same view. We were at peace with all the world, and respected by every nation on the globe. There was no necessity for a large navy or a large army, for our country was protected from conquering hosts by two great seas that laved her eastern and

western shores. Our northern and southern frontiers were bounded by people who were glad to have our friendship, and the fact that we had no colonial possessions, we were on terms of amity with every foreign power.

But our policy is materially altered. We have determined to extend the dominion of our flag until the empire of the Stars and Stripes shall become universal. Difficulties shall arise with other governments. We shall be necessitated to enter into European disputes and quarrels. England will be our ally, and our sons will crimson the shores of the East and perish amidst the snows of Siberia to exalt the power of the Saxon.

Unless we become pliant tools in the hands of British statesmen, and give England the fruit of our conquests, the Anglo-American alliance will be changed into the Anglo-American war. The British lion has already shown his teeth in our policy respecting the lately acquired provinces, and in less than a quarter of a century there will be a bloody conflict between England and America.

The retention of Puerto Rico and the Philippines is a grand mistake, and the Government of the United States will eventually collapse by its ponderous magnitude, like the Imperial City which ruled from the foot of the Palatine Hill an empire that extended from the shores of the Thames to the Valley of the Jordan.

CHAPTER VIII.

TRUSTS. CORPORATIONS. RAILROADS. ENGLAND OWNED BY A FEW MILLIONAIRES. CONDITION OF FRANCE IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES. FRENCH REVOLUTION THE RESULT OF OPPRESSION. SOCIALISM WILL BE INAUGURATED. BENEFITS OF SOCIALISM. REVIVAL OF CHRISTIANITY. PURIFICATION OF CHRISTIANITY. THE REIGN OF CHRIST ON EARTH.

ACCORDING to the late developments in our foreign policy, it is evident that the age of peace in our country is at an end, and the future history of America will be the history of armies and navies, the history of carnage and conquest. New regions must be subdued and the empire of the Stars must be extended. Political corruption is the agency in this deleterious innovation. Owing to the multiplication of beneficiaries, positions of emolument are at a premium.

The leading lights of every party are seeking compensation for their patriotism in remunerative employment, and offices and sinecures must be created to meet the requirements of these aspirants. The Republican administration can now dispose of a few carloads of political leeches to the Philippines, Cuba and Puerto Rico. Lucrative motives will actuate the army officers in perpetuating the turbulent condition of these conquered provinces, and they will not be remiss in the duty which self-interest will impose on them,

and, of course, the civil authorities will co-operate with the military in advancing their mutual trade.

As time rolls on, and every place of preferment is filled, and the office-holding industry declines, from our overstock of supply, thus surfeiting the market, new fields must be opened to accommodate the output of our political factories. Hence war, with all its horrors and all its corruptions, is destined to be the essential concomitant of this new era in the great American Government.

What does war signify? It signifies that peace must be broken between friendly nations. Hostility, says Henry Giles, penetrates to the inmost consciousness of men engaged in war. "It enters into their thoughts, their feelings, their opinions, their passions; head, heart and conscience share in it; it saturates not alone the social and physical man, but the intellectual, the moral and the spiritual man." To express it in a few words, war is oppressive, brutal and demoralizing.

The second cost of war is the demand which it makes upon wealth and the injury it does to wealth. The war preceding the treaty of Ryswick, in 1697, cost one hundred and thirty millions of dollars. The Spanish war of 1739 cost two hundred and seventy millions of dollars. The war of the Spanish succession cost three hundred and eleven millions of dollars. The treaty of Paris in 1763 ended a struggle which cost five hundred and sixty million dollars. The American Revolution cost this country and England nine hundred and thirty million dollars. The war against Napoleon cost fifty-eight hundred millions of dollars. The French Revolution cost two hundred and eighty million dollars. The Crimean war cost forty-five million dollars, and the last war in India cost England thirty-eight million dollars.

But Americans have improved on every other movement, and they have likewise improved on war expenses. The Hispano-American war cost the Government of the United Statees one million dollars per day, and with that fabulous expenditure, the soldiers were left to die in camp or on the battlefield from neglect, sickness and starvation. If this government should ever engage in a contest of vast magnitude, extending through a decade or a score of years, where she would meet the mighty armies and navies of the world, the mints of the earth could not coin sufficient gold and silver to defray the expenses of the officers at the head of our forces, to say nothing of the ordinary sailor and soldier.

The next consideration is the loss of life. In the battle of Borodino the French army consisted of three hundred and twenty thousand men and one hundred and four thousand horses. There were slain in that engagement forty-two thousand Russians and fifty-two thousand French. Two hundred and forty-seven thousand sons of the Republic perished amidst the snows of Russia, and of that vast army that crossed the Niemen, with the purpose of erecting the tricolor on the walls of Moscow, only forty thousand returned to France.

The total number of French troops sent to the East during the Crimean war, was three hundred and nine thousand two hundred and sixty-eight men; of whom two hundred thousand entered the hospitals to receive medical aid; fifty thousand of whom were treated for wounds received in battle, and one hundred and fifty thousand for diseases of various kinds. The total mortality was sixty-nine thousand two hundred and twenty-nine, or twenty-two and a half per cent., of whom sixteen thousand three hundred and

twenty died of wounds and nearly fifty-three thousand died from diseases. There were more than three times the number of fatalities from diseases arising from privations and exposure. The mortality among the Russians, Turks, English and Scandinavians was appalling.

The ravages of war have been multiplied to an alarming extent by the genius of modern invention. The Spartans won the decisive battle of Corinth with the loss of eight lives, whereas the total sacrifice at Gettysburg was sixty thousand. The Rebellion cost the Federals three hundred thousand, and the Confederates three hundred and twenty thousand.

The fourth consideration is the terrible and far-reaching evils that follow the disasters of war. "As we go from the center we find diversified ramifications, that war spreads miseries and afflictions to the remotest bounds that are in every way related to it. Into homes near it and afar off war carries anxiety, difficulty, struggle with reduced means and the barrenness of positive destitution. It reduces the rich man to bankruptcy; it drives the poor man to desperation. If it drenches with blood the places of its fighting, it waters with tears the secret retirements of life."

John Ruskin says that the ordinary motive of war is the desire of dominion. This great writer states that the head of every community is anxious to ameliorate the condition of his dependents, but the ruler of empires dreams only of self-aggrandizement, which he seeks at the awful sacrifice of armies and navies. "For observe, if there had been indeed in the hearts of rulers of great multitudes of men any such conception of work for the good of those under their command, as there is in the good and thoughtful master of any small company of men, not only war for the sake of

mere increase of power could never take place, but the idea of power itself would be entirely altered. Do you suppose to think and act even for a million of men, to hear their complaints, watch their weaknesses, restrain their vices, make laws for them, lead them, day by day, to purer life, is not enough for one man's work? If any of us were absolute lord only of a district of a hundred miles square, and were resolved on doing our utmost for it; making it feed as large a number of people as possible; making every clod productive, and every rock defensive, and every human being happy; should we not have enough on our hands, think you? But if the ruler has any other aim than this: if careless of the result of interference, he desires only the authority to interfere, and, regardless of what is ill done or well done, cares only that it shall be done at his bidding; if he would rather do two hundred miles space of mischief than one hundred miles space of good, of course he will try to add to his territory, and to add illimitably." (The Crown of Wild Olives, pp 153-154.)

Thus spoke the greatest of England's sons, and his condemnation of wars of conquest was intended as a censure on the aggressive policy of his mother-country. Do you not think that his advice would have been beneficial to this nation at the outbreak of the late war? Would it not be more prudent, more judicious and more humane for this government to provide for the necessities of the starving multitude, instead of cursing the land with new miseries, under the plea of alleviating the suffering belligerents in Cuba? When the miners went out on a strike in Pennsylvania, they were shot down without provocation by the officers sent there to preserve peace, and after a mock trial the agents of these dastardly deeds were acquitted.

Let this nation develop her vast resources at home and give employment to her hungry children that cry for bread at every door. Let her defend the laborer from the oppressive power of the capitalist; let her gladden the lives of the unfortunate, introduce the sunshine of happiness into the homes of the sorrowful by just and humane legislation, and let the islands of the Atlantic and Pacific shift for themselves.

Under the name of humanity and civilization, this world has been polluted with the blackest crimes ever conceived in the minds of fiends, that were ever perpetrated by the agents of hell. Corruption has cursed every government in the world's history, and it is fast corroding the heart of this Republic.

Let us glance at the history of England. The annual amount of taxes levied by William the Conqueror, beginning with the year 1066, was four hundred thousand pounds; in 1166 it was three hundred thousand pounds; in 1266 it was one hundred and fifty thousand pounds; in 1366 it was one hundred and thirty thousand pounds; in 1466 it was one hundred thousand pounds. We see that, as the British nation advanced in civilization to a certain degree, the annual taxation diminished, and in four hundred years it fell from four hundred thousand pounds to one hundred thousand pounds.

The next three hundred years there is a remarkable increase. In 1566 the amount was five hundred thousand pounds; in 1666 it was one million eight hundred thousand pounds; in 1776 it was seventeen millions. These figures are taken from Sir John Sinclair's History of the Revenue.

How do we account for this great disparity of taxes levied in different periods? The taxes levied in 1776 are one hundred and seventy times in excess of

what it was three hundred years previously. Were the national expenses one hundred and seventy times greater in one period than they were in the other? Thomas Paine comments on these figures, and his remarks are not very complimentary to the English Government. "The difference between the first four hundred years and the last three hundred is so astonishing as to warrant the opinion that the national character of the English has changed. It would have been impossible to have dragooned the former English into the excess of taxation that now exists; and when it is considered that the pay of the army, the navy and all the revenue officers is the same now as it was above a hundred years ago, when the taxes were not a tenth part of what they are at present, it appears impossible to account for the enormous increase and expenditure on any other ground than extravagance, corruption and intrigue. With the revolution of 1688, and more since the Hanover succession, came the destructive system of Continental intrigues, and the rage for foreign wars and foreign dominion; systems of such secure mystery that the expenses admit of no account; a single line stands for millions." (Rights of Man, pp. 408, 409.)

History is unequivocal in the declaration that England's national power, England's army and navy, necessary in sustaining her authority in foreign lands, have not been an unmixed blessing for the home population. William Cobbett says that a wealthy government generally signifies a poor people, because the masses are impoverished by onerous taxation essential for the maintenance of national power. Paine says that every country is afflicted with criminals who could easily be reformed with the millions of dollars that are superfluously expended on the government.

I do not wish to fathom the depths of antiquity to discover illustrations of reckless expenditure in support of royalty, and the dire results of such instances of legalized robbery. Let us examine the history of France during the century preceding the Revolution. In that age the people had two obstinate and invincible enemies, the kings and the nobles. Louis the Fourteenth lived in oriental pomp and magnificence. There were eighty thousand aristocratic families living in a state of inactivity and luxury, and the twenty-four millions of subjects were kept in the most degrading poverty, giving the fruit of their toil to the supercilious nobles that looked upon the proletarian masses with contempt and aversion.

Louis expended two hundred million dollars in completing and ornamenting the Palace of Versailles; thirty thousand laborers were employed in embellishing the parks, and when the monarch died he left a national debt of eight hundred and fifty million dollars. The annual expenses during his reign exceeded the income by thirty million dollars.

These vast sums were spent in pandering to the passions of the court. Versailles was the rendezvous of vice, and those regal halls constantly rang with the shouts of revelry. The Trianons were built for the favorite mistress of the sovereign.

Louis the Fifteenth improved upon the profligacy of his predecessor. At fourteen he married Marie, daughter of Stanislaus, King of Poland. She was discarded for the superior attractions of Madame de Mailby, until the latter was supplanted by her sister. The star of Madame Tournelle rose resplendently in the royal court, and the other mistresses were dismissed. The beauty of Mademoiselle Valois and the Princess of Conti were next rewarded with the em-

braces of the royal debauchee. Madame Pompadour triumphed over all her adversaries in the imperial bagnio; and for many years this vile bawd ruled France and shaped the policy of the nation.

Says a historian of the times: "She summoned ambassadors before her, and addressed them in the style of royalty. She appointed bishops and generals, and filled all the most important offices of the Church and State with those who would do her homage. She dismissed ministers and created cardinals, declared war and made peace. She said to the Abbe de Beris: 'I have all the nobility at my feet, and my lap-dog is weary of their fawnings.'"

For fifty years France was ruled by prostitutes, who lived in the most extravagant luxury. While these iniquities were dishonoring the nation and disgracing humanity, the people were burdened with exorbitant taxes to replete the royal exchequer.

"The minister who invented a new tax was applauded as a man of genius. The offices of the magistrates were sold; judges paid enormous sums for their places, and then sold their decisions. Titles were sold, making the purchaser one of the privileged classes. All the trades and professions were sold. The number of trades and offices sold amounted to three hundred thousand. An army of two hundred thousand tax-gatherers devoured everything. To extort subsidies from a starving people, the most cruel expedients were adopted. Galleys, gibbets, dungeons and racks were called into requisition. When the corn was all gone, the cattle were taken. Men, women and children yoked themselves to the plow. The population died off, and beautiful France was becoming a place of graves. No language can describe the dismay in the homes of the peasants when the tax-gatherer darkened

their doors. The seed corn was taken, the cow driven off and the pig taken from the pen. Mothers pleaded with tears that food might be left their children."

These appalling iniquities, intensified with every generation, covered the kingdom of the Franks with scenes of sorrow and desolation. The people were hungry, ignorant, naked, oppressed, and the weight of their calamities became so stupendous as time rolled on, that the nerves of the nation were stretched to their utmost tension; and the masses, goaded to fury by the hydra-headed monster that preyed on their heart's blood, rose like a giant against their tyrants, and bathed the realm with their blood.

The French Revolution was the legitimate scion of unmitigated persecution, the culmination of wrongs that multiplied like insect progenies. The Reign of Terror was the just punishment of royal crimes, co-operating with the aristocracy in enthralling, degrading and starving the multitudinous poor and unfortunate.

The broad chasm between the capitalist and laborer, combined with governmental intrigue and public corruption, will undoubtedly terminate in disasters far more startling to this country than the desolating cyclone that swept over France and annihilated the Bourbons and crimsoned the realm with the blood of nobility.

Our government is very partial to wealth, and exceedingly generous in its gifts to extensive corporations. It gave a grant of forty-seven million acres of land to the Northern Pacific Railroad; thirty-five millions to the Central Pacific; seven millions to the Atlantic and Pacific; and the aggregate of lands granted by the government to railroad corporations is one hundred and fifty-four million two hundred and

one thousand five hundred and eighty-four acres—equal in area to the New England and Middle States. The constant accumulation of vast fortunes in the possession of the few, at the cost of the sweat and blood of the millions, will create in this country a nation of paupers, a nation of slaves, governed by an aristocracy of wealth. There is but one step from this condition to the aristocracy of birth, the aristocracy of blood; and the infant generation of to-day will behold the enthronization of royalty in the White House and the creation of peers throughout this broad Republic.

I predict that the first king of the United States will be an English Jew. We adore the English for their blue blood, and we worship the Hebrew for his yellow gold. The money power in this country fears democracy, for it knows that democracy is the goddess of justice and the goddess of liberty, and will strengthen the arm of the yeomanry to wield the sword and strike the heart of despotism. The millionaires have acquired their wealth by illegitimate means, and they wish to secure their immunity from the just aggressions of their victims by the power and majesty of monarchy, protected by the bayonets of a vast standing army.

In another quarter of a century the hopes of the Vanderbilts, the Astors and the Goulds will be realized, and our daily papers will chronicle the social history of American aristocracy and amuse the public with elaborate descriptions of the functions given by the Duchess of New York, the Countess of Boston and the Marchioness of Philadelphia.

The indifference of Christianity in denouncing the crimes of the classes, and providing for the necessities of the masses; the co-operation of the government in supporting the pretensions of wealthy, influential rob-

bers, and in legislating in behalf of the privileged few, will ultimately result in a reign of blood which shall obliterate every line of social demarkation, and create a government of liberty, equality and fraternity.

When the nation is cloyed with deeds of vengeance, it will seek means of reconstruction, and, like France in the throes of revolution, will plainly see that infidelity is the primal cause of misgovernment, pauperism, oppression and anarchy.

It is the spirit of unbelief that fosters pride, ambition and avarice, and engenders that multitude of evils perpetrated in pandering to these passions. If men would remember that there is a God above the starry vault who will exact an account of every idle thought, word and deed; if they would remember that life is short, and that blissful immortality will crown the triumph of virtue, and endless torments will afflict the votaries who worship at the shrine of passion; if they would remember that to deprive the laborer of his remuneration is a sin that cries to heaven for vengeance; if they would remember that every drop of sweat, every sigh of grief, every agony and every pang unjustly caused will call for their condemnation at the tribunal of justice, earth would no longer groan under the gigantic evils that make the angels weep, but it would bloom with every blessing and smile with every joy.

In the awful catastrophe that shall paint this land with vermilion hues, men will call upon every force in nature, every law in the universe; they will appeal to every thought of the soul, to every feeling of the heart, to assist them to stem the onward, rolling, seething, frothing tide of revolution, anarchy and bloodshed; and, as the last means of safety, as the last resort in the hour of darkest crime, they will invoke the power of Christianity.

The doctrines of the Savior are rapidly losing their influence in this age, and especially in this country. The wealthy imagine that they are independent of the Creator, because they are able to administer to every corporal desire of their being; and this to them, is the only beatitude. The poor think that God is not just in permitting the minority to trample the majority in the dust, in permitting the multitude to die of hunger on the wayside, while luxury dwells in so many palaces; and as justice is an essential attribute of the Divinity, they conclude there is no Supreme Being, who is the author of the dazzling orbs that roll through those azure fields above; that life is a dream of deepest mystery; that the jaw of death is the abyss of nihility. These thoughts, permeating the masses, year by year, will ere long materialize in the desertion of Christian temples, in the sterility of Christian doctrine, in the growth of atheism, now so prevalent in this land. The uneducated millions, looking upon the Bible as a spurious production and religion as a human invention, begotten for the purpose of deception, will identify the teachings of the Church with the crimes of individual members, and rising in revolt against the supposed pernicious tendencies of Christianity, will not sheathe the sword till the altar and the throne are laid in ruins.

But order shall be brought out of chaos; the Church shall be purified in the crucible of suffering; laws shall be established on principles of justice; men will realize the fact that all men are equal; that all have equal rights; that despotism is the creation of ignorance and vice, and that it withers in the light of reason, in the atmosphere of virtue; and, understanding the full significance of democracy, they will form a government of the people, for the people, and by the people.

Christianity will enter into a new era of existence, and the human and divine law will co-operate in establishing an ideal republic, a republic of common interests, common property, a republic of Christian socialism.

This is the only panacea for all the ills of modern society, the only means of curbing the power of monopolies and corporations, the only way to provide for the necessities of the poor, the only way to give employment to the idle, the only way to decentralize wealth and to diffuse every facility of procuring peace and happiness for millions of desolate homes and broken hearts.

I believe that the State should own all property, lands, railroads, mills, mines, and every other industry now under the control of private individuals. I believe that the vast wealth accumulated by the operation of these industries is the wealth of the people, and not the wealth of corporations. I believe that, if the stockholders would be satisfied with five per cent. dividends, and expend the surplus revenue in augmenting the wages of the mechanics, there would be no strikes, no discontent, but both the laborer and the capitalist would be prosperous and happy.

The State can conduct public business with economy and success, as illustrated in the postal service. This mode of government was enjoined by God upon the chosen people when they took possession of Canaan. The land was equally divided among the twelve tribes, and stringent measures were adopted to prevent the individual amassment of wealth, and the formation of distinct classes, by the institution of the jubilee year, with the reversion of all alienated property to the original possessors. This system ever preserved the state of equality among the Jewish families,

and effectually prevented the creation of vast estates to "the danger of national independence and the establishment of a great feudal oligarchy."

Robert Blatchford says: "Why nationalize the land and instruments of production? To save waste, to save panics, to avert trade depressions, famines, strikes and congestion of industrial centers." (Merrie England, p. 110.) According to this authority, in England there are generally seven hundred thousand persons out of employment. There are eight hundred thousand paupers; eight millions of people are on the borders of starvation; and twenty millions are poor. Thirty thousand people own the land and capital of the kingdom; only one and one-half million get more than fifteen dollars per week. The average income is only twenty-five cents per day. The gross national earnings are $6,750,000,000 per annum. The amount paid in rent is $220,000,000. The amount paid in interest is $1,250,000,000. The salaries of middle classes and profits of employers are $1,800,000,000. The laborers produce six billion, seven hundred and fifty millions of wealth. Rent interest and the employers and middle classes take four billion, two hundred and fifty millions, leaving the producers of the wealth two billion, five hundred millions. If we calculate the number of laborers and the number of employers and middle class, we ascertain that four billion, five hundred and sixty millions go to one-eighth of the population, and two billion, five hundred millions go to seven-eighths of the population; or, in other words, one-eighth receives almost twice as much as seven-eighths. The middle and upper classes get annually $950 each, whereas the laborer receives only $80 annually. The British Islands belong to less than one-half millions of people.

Competition is one of the greatest evils of the age. Robert Blatchford forcibly exemplifies this in Merrie England. The author says that the rule of trade throughout the entire commercial world is that every seller shall obtain as much as he can for his articles, and that every buyer shall purchase them as cheaply as possible. Suppose I were cultivating a piece of ground with a wooden spade, and I could do as much work in one hour with an iron spade as I could do in two hours with a wooden spade. The iron spade is worth as much to me as the labor spared. With a wooden spade I can raise two bushels of wheat in a year, and with an iron spade I can raise twenty bushels of wheat in a year. If the iron spade will last two years, it will pay me to give eighteen bushels of wheat for it, since I can thereby increase the product of my labor by twenty bushels. Therefore, the iron spade is worth eighteen bushels of wheat to me. If there were a million of iron spades instead of one, that would not depreciate the value of an iron spade to me.

Now what is the value of the spade to the man who makes it? The value is regulated by the labor spent upon making it. If he could raise twenty bushels of wheat while he is making one spade, then the value of that spade is worth twenty bushels of wheat; but if he could make ten spades during the time required for raising twenty bushels of wheat, then the spade is worth two bushels of wheat. Now the day's labor of the farmer is worth the day's labor of the smith, and if the latter can make ten spades while the former is raising twenty bushels of wheat, then the smith should sell his spade for two bushels of wheat. But if there were only one smith, and he would not sell his spade for less than eighteen bushels of wheat, the farmer would profit slightly by the exchange, and he

would certainly yield to the demand of the smith; and, under these circumstances, the smith would grow rich.

But as there is only one farmer, the smith is compelled to buy wheat from him, or raise his own wheat, and in that case, a fair arrangement can be made, dividing the sixteen bushels, the difference between the worth of the spade to the farmer and the cost of the spade to the smith, each one taking eight bushels, or the farmer giving ten bushels for the spade, and thereby each makes a profit of eight bushels by the transaction.

If there are two farmers and only one smith, the former enter into competition, and the latter being a monopolist in his business, can afford to raise the price of spades. If there were two smiths and only one farmer, the latter would employ the advantages of monopoly at the cost of the former. If the farmer owned all the land, the smith would be necessitated to accept his price for spades or starve.

A proprietor of a piece of land wants a laborer to plow, and there are two men seeking employment. One offers to work for a dollar a day. The other has no means of sustenance, and to secure sale for his labor, he consents to work for fifty cents a day; the former must come down to thirty-five cents, thereby making a present of sixty-five cents a day to his employer.

Instead of reducing the price of labor to thirty-five cents, the employer should engage both men. and give each fifty cents a day. In this way the owner of the piece of land would get the worth of his money in labor, and there being two men to do the work of one, their hours of labor would be reduced from ten to five.

Blatchford gives another illustration. He noticed one day in a railway carriage a man wasting

matches. A short time previously to that, he had read of the low prices and long hours of match and match-box makers. Why is it that men in that industry worked so hard and got such paltry compensation? Because matches are so cheap that manufacturers can not afford to pay fair wages. People waste matches because they are cheap. Double the price of matches, and there will be no waste, and yet the consumer will not pay any more, for he can save by economy what he loses in price. One hundred men are working in a match factory at one dollar a day. Matches are sold at five cents per box. Charge ten cents per box for matches, and the manufacturer can afford to give his employees two dollars per day for their labor.

But the consumers, paying twice the original price for matches, will save the half that they formerly wasted when they were cheap, and the demand for matches being greatly reduced, demand for laborers will be likewise reduced, and half the employees will be discharged. Let them continue at one dollar a day, and diminish the hours of labor; or let half the laborers in the match factory seek employment in other fields. Is that not a better method than destroying matches as fast as they are made for the sake of giving employment to men at very low wages?

Machinery is intensifying the difficulties that harass the laboring element, by an over-production of every article of use and consumption; and machinery is the property of the capitalist, and adds to his luxury and wealth alone. That which should be an assistance to the working class, by facilitating the accomplishment of their duties, has become a potent agency in reducing the demand for labor, and therefore, the price of the laborer.

The chasm between the rich and the poor is widening day by day, and the situation is fast assuming a menacing aspect. What are we to do? Socialism is the only remedy for the existing evils. It has been estimated by Mr. Blatchford that one-third of the people produce enough necessaries for all. This being the case, if all would labor three hours per day, they could produce as much as one-third laboring nine hours per day.

Let the government take charge of the land, for it is common property. Nothing can become personal property except that which has been produced by the labor of the individual. Land has been created by God for the common use of humanity. Everything that is essential for human existence, such as light and air, is common property.

We are justified in appropriating the fruit of land, as we are justified in using light and air; but the substance itself does not belong to man, and can not be appropriated. More than two thousand years ago, Lycurgus, the renowned legislator, introduced this idea into the government of Sparta. He found a prodigious inequality arising from the concentration of all the land and wealth in the possession of a few, while the masses were the victims of extreme indigence. He was determined to extirpate the evils of insolence, avarice, ambition and luxury, on one side, and poverty, misery and crime, on the other; and he influenced the community to cancel all claims of property, and to consent to a new distribution of wealth. Those who were anxious to obtain distinction, could accomplish this desire by excelling in virtue, and no other differences were left between them, says Plutarch, but the dishonor of vice and the praise of virtue.

His plan was adopted, and the territory of Sparta was divided into nine thousand lots, and the rest of Laconia was divided into thirty thousand lots. Each family received a lot, which was capable of producing annually eighty-two bushels of grain, besides a quantity of oil and wine. These products were amply sufficient for every domestic necessity, and the Spartans were satisfied with this state of affairs, and the community was prosperous and happy.

Lycurgus next attempted to divide all personal effects, or movable possessions; and the proud families of Sparta revolting against the idea of losing their gaudy ornamentations, the legislator had recourse to a stratagem. He accomplished a complete financial revolution by the demonetization of gold and silver, and introduced an iron currency in place of the precious metals. The value of this coin was so depreciated, that ten minae, or a sum equivalent to four hundred dollars, would fill a room. This currency was not recognized in any other part of Greece, and hence it became useless in the commercial world. The Spartans having no money practically, the importation of precious articles and wares employed in personal and domestic adornment, absolutely ceased. The iron coin being very cumbersome, besides its depreciated value as a medium of exchange, there was no motive to hoard it, and "many kinds of injustice ceased in Lacedaemon."

Plutarch writes in his Lives of Eminent Men: "Who would steal or take a bribe, who would defraud or rob, when he could not conceal his booty, when he could not be dignified by the possession of it, nor, if cut in pieces, be served by its use. There were not even to be found in all their country, either sophists, wandering fortune-tellers, keepers of infamous houses,

or dealers in gold or silver trinkets, because there was no money. Thus luxury losing by degrees the means that cherished and supported it, died away of itself; even they who had great possessions had no advantage from them, since they could not be displayed in public, but must lie useless in unregarded repositories." Indeed, the institution was such a potential antidote to the spirit of avarice and luxury that, for many generations, the Spartans opposed the amassment of wealth, and when a young man, forgetting the laws of Lycurgus, purchased a vast estate, he was heavily fined.

To complete his triumph over the spirit of luxury, the Spartan legislator enacted that public tables should be prepared, where the entire community should assemble for their repasts; and domestic tables were prohibited by law. When one did not give evidence of appetite at the public repast, he was openly accused of intemperance and gluttony for having violated the legal regulation by taking food and drink at home. This was an efficacious remedy to the growth of pride and luxury, and, also, an economical mode of providing for the corporal necessities of the community.

This idea is beautifully illustrated by Robert Blatchford in Merrie England. Let us take a community consisting of one hundred families. Now it is necessary to have a hundred cooks, a hundred kitchens, a hundred dining rooms. By having one large table, with a large kitchen and a large dining hall, we can provide for the hundred families with one-half the expense and one-tenth the labor. The extra money and extra labor required for the support of one hundred distinct households can be very profitably applied to some other industry.

So much has been said on the means of improving humanity, of eradicating the evils of wealth and poverty, by great men, that it is with diffidence that I speak on the question, knowing well that all my ideas on political economy have long ago been presented to the world, in such charming language, that a reiteration of those ideas in the homely diction of a tyro, would detract from their merits. Volney, Fourier, Martineau, Kay, Godwin, Wesley, Franklin, Carey, Price, Fenelon, Turgot, Fortesque, Smith, Mill, George, Carlyle, Ely and Kid—these are but a few of the hundreds of illustrious men who have expressed their views on the labor question, and have endeavored to solve the social problem.

The plan of Lycurgus, adopted by Blatchford and others of his school, meets with my hearty approval. Let the government have control of all the means of producing wealth. Let it divide the community into mechanics and agriculturists. A certain number of the latter could raise enough corn, wheat, and other necessary articles of consumption. A certain number could make shoes for the community; a certain number could make clothes. A public storehouse could be established where the farmer could exchange his produce for clothing; where the tailor could exchange his garments for bread; where the smith could exchange his plows for shoes. The State can determine the relation of these articles according to the labor required in producing them.

The Government might further simplify matters by imposing on every family the obligation of depositing a certain amount of wares in the common store, with the right of taking from the same a certain amount of other articles. For instance, each farmer must contribute one hundred bushels of wheat, ninety

bushels of corn, fifty pounds of meat, to the public warehouse; and, in compensation for these articles, he may take ten suits of clothes and ten pairs of shoes.

In a community of this nature, where every one is a toiler, the hours of labor would be reduced about two-thirds. Allowing eight hours for rest and four hours, at most, for work, each laborer would have twelve hours of leisure every day, which he could devote to mental exercise.

There would be no necessity for lawyers, for private property being entirely abolished, there would be no civil litigations. Crime originates in the cultivation of the passions. Pride, avarice, ambition, luxury and gluttony are stimulated and fomented by the desire of personal aggrandizement, by the accumulation of wealth, by private ownership. Abolish the right of individual possession, and who would steal, who would rob, who would be envious of his neighbor, who would murder for the sake of lucre? Abolish the right of individual possession, and you annihilate the fortress of Satan, demolish the altar of iniquity, and exalt the throne of justice, and fortify the reign of virtue. Regulate the diet of the community, by legal enactments, or by the establishment of a public table, and the crime of gluttony will be unknown, the saloons will perish, and its concomitant, the gambling den, will pass away. Give every man, woman and child the means of subsistence, and the altar of Hymen will be thronged by the youth of the land, and carnal debaucheries, seductions and prostitutions will cease forever.

Money is the greatest curse of civilization. The saloon, the gambling den, the brothel, the vulgar theater, the frauds and deceptions that are daily practiced, are all the product of pecuniary considerations. In a republic as I have faintly outlined, money would

have no utility, and all the evils that originate in the desire of amassing gold, would be utterly destroyed.

This system of government would simplify law. Difficulties arising between neighbors would be adjudicated by arbiters selected either by the government or by the interested parties. The number of officials would likewise be enormously reduced, and the medical profession would not be so frequently called into requisition, since many of the maladies that afflict humanity in our age, are the essential results of luxury and poverty. The one engenders disease by the consumption of rich food and riotous living; the other produces a train of physical disorders by privation of proper nourishment and wholesome diet. Pure food of the simplest kind is the best means of promoting health.

But how would the public officials and physicians and other indispensable factors provide for their sustenance? Being State agents, they would be entitled to draw from the public warehouse in remuneration for their services.

Some opponents of socialism claim that it would destroy every incentive to progress; it would impede intellectual activity, for men would not invent machines for the advancement of productions; men would not devote their time to the study of science; men would not imperil their lives amidst the icebergs of the Arctic seas, or the wilds of unknown regions, except you entice them with the promise or the hope of lucre.

Avarice is not the foundation of those great deeds that have encircled the history of nations with a halo of glory. Men in every age have achieved more for the sake of honor than for the sake of wealth. The members of the British Parliament are not recom-

pensed for their labor, and the argument advanced against the payment of salaries to those who are called to occupy that position, is, that men of talent will make nobler sacrifices for honor than for money. Every seat in the House of Commons is filled by men of the highest integrity and the ablest caliber, for none but men of that character will seek unremunerative employment.

Disraeli says, in his Curiosities of Literature, "that fortune rarely condescends to be the companion of genius; others find a hundred by-roads to her palace; there is but one open, and that a very insignificant one, for men of letters. Even in these enlightened times, such have lived in obscurity while their reputation was widely spread, and have perished in poverty while their works have enriched the book-sellers."

Then the author gives a brief account of literary mendicants. Xylander sold his notes on Dion Cassius for the price of a dinner. Cervantes, the immortal genius of Spain, author of Don Quixote, was frequently in direst need. Camoens, the noble pride of Portugal, was deprived of the barest necessities, and died in a hospital at Lisbon. Tasso, the glory of Italy, was compelled to borrow money from his friends to pay his current expenses. Ariosto was the recipient of a house from Alphonso, the only property that he ever owned. Cardinal Bentivoglio lived in distressful poverty all his life, and was compelled, before his death, to sell his palace to satisfy his creditors. Du Ryer, a famous French poet, sold his verses for one cent a line, and owing to this paltry remuneration, he was constrained to work for his daily bread, and to live in a most humble manner with an obscure villager. Vaugelas, the most polished writer of France, Racine, Boileau, Corneille, Dryden, Purchas, Rushworth, au-

thor of Historical Collections, Rymer, collector of Foedera, Simon Ockley, a learned student in Oriental languages, the poet Spenser, Dr. Edmund Castell, and Le Sage, were victims of poverty, and yet they have enriched the world with brilliant conceptions, and their names are inscribed on the column of immortal fame.

Goldsmith sold the Vicar of Wakefield for a small sum to pay for his lodgings in a miserable garret in London. Milton wrote Paradise Lost for forty dollars.

Blatchford has justly remarked that the prospect of wealth does not inspire Hamlets and Laocoons, steam-engines, and printing-presses. Wealth did not stimulate such men as Socrates, Watt, Darwin, Turner, Angelo, Raphael, Mozart, Shakespeare, Columbus, Galileo, Caxton, Gladstone and Carlyle.

The greatest artists, poets, musicians, navigators, scientists, inventors; men who have led the world up the dizzy heights of learning; men who have lived in communion with Nature; who have studied the history of the stars, the laws of the universe, had but one dream, and that dream was the fond hope of elevating humanity with the knowledge of their researches, with the product of their thought, and in return for their labors, to receive the applause of an appreciative world.

Every man has some kind of ambition, either noble or ignoble, and his environments create, stimulate, and characterize this ambition. The untutored savage glories in physical strength and courage; the athlete is proud of his pugilistic skill; the warrior is elated with bloody victories; the orator rejoices when he has thrilled the multitude; the statesman loves to hear his name connected with great national movements; the

artist reads with delight that his works are attracting the admiration of connoisseurs. Take from the statesman his learning, and place him among a nation of pugilists, and he will cultivate his muscular strength that he might cover himself with the laurels of victory in fistic encounters. Under favorable circumstances the orator might become a champion marksman, and the painter or the poet might glory in his skill as an archer, and challenge the roving Indian to a contest with the bow and arrow.

Money is the most potent factor of the age, and it is an object of ambitions to millions, especially those of the vulgar herd who could never acquire distinction by the force of genius. Moreover, money begets pride, avarice and many other evils. From a feeling of insecurity about the future, and a desire of placing themselves and families in a state of independence, men begin to economize, and gradually to accumulate wealth. When they have amassed a considerable fortune, they emerge from the obscurity of their origin, and begin to acquire some importance in the social world. They can now live in handsome residences, afford to keep servants and carriages, give soirees and levees, and are looked upon as rising stars in the social firmament.

The idea dawns upon them that more wealth would insure prominence in the local aristocracy. The most unscrupulous means are employed to accomplish this object. They take advantage of laborers engaged in their service, speak about the stringency of the times which compels them to reduce the wages of their employees, lend money to creditors at exorbitant rates, foreclose mortgages, and virtually appropriate the property of those who are in their power. They must build palaces and give grand functions, otherwise they will be ignored by the four hundred. The poor

man may cry for bread on their doorsteps; the wail of the widow may echo through their palatial halls; the orphan may seek for the crumbs that fall from their tables, but their ears are deaf to the voice of sorrow, their eyes are blind to the tears of grief. They see only the gilded castle, the merry throng that gathers around the festive board of luxury, the world of pleasure and fashion, the tinsel pageantry, the gaudy decoration, and everything that can administer to vulgar pride, avarice, ambition and vanity.

Annihilate money and you turn the thoughts of men into other channels; their ambition seeks conquests in other avenues. Destroy money, and virtue and learning will be the only incentives to renown, and competition being generalized by the admission of every child of our race, the struggle will be intensified, and the results will culminate in the advancement of the world in moral and mental excellence, the only standard of true greatness, the only possessions that have aggrandized individuals and glorified nations. Schools will arise by the personal exertion of every member of the commonwealth; professors will devote their time to the education of youth for no other remuneration than public thanks. Honor shall adorn the brow of genius, and men of every rank will strive to win laurels in the field of lore.

As each individual will have, at least, twelve hours of leisure daily, every person of the community will become a student. Not only will this rivalry produce stupendous effects among the members of the social government, but the achievements of one nation will incite the spirit of emulation in other nations; and thus marching together, they will follow the eagle of progress, and the angel of virtue to grand and glorious triumphs.

Before the end of the Twentieth Century the civilized world will be convulsed with the throes of revolution, and the organized governments of the earth will be annihilated; and socialism, with all its blessings, will arise upon the ruins of despotism. At first the communistic government will be imperfect. Perhaps it will require five hundred years to make it a complete success in every country inhabited by the Caucasian race. Religion will flourish under the new regime; for all the vices that have impeded the progress of Christianity having been annihilated, and virtue and learning being the only objects of human ambition, men will vie with each other to acquire prominence in the possession of those characteristics. To relieve the sufferings of the unfortunate, to alleviate the sorrows of the afflicted, to wipe away the tear from the eye of wretchedness, to disseminate the light of the Gospel, to inculcate the precepts of morality, to instruct the ignorant, and refine the manners of the uncultured, to modify the fierce temperament of the barbarian, and to civilize the benighted savage, will enlist the services of the great and noble in every socialistic commonwealth. National alliances will be formed for the purpose of Christianizing heathen tribes and pagan races. Probably another period of five hundred years may elapse before a complete conquest of the globe is achieved, and the Millennium will dawn upon the world, about three thousand years from the birth of Christ.

Toward the close of the fourth millenary from the Redemption, Anti-Christ will appear, for the Bible states that he will come at the end of Christ's reign upon earth, which will be a period of a thousand years. It is impossible to compute the duration of humanity prior to the Christian era owing to the imperfect chronology of antiquity, but the best authorities will

support the opinion that eight thousand years passed from the creation of Adam to the birth of the Savior. These figures will tally with the discoveries of science in the field of archaeology. Adding four thousand years from the establishment of Christianity to the end of the world, we have a period of twelve thousand years for the life of humanity upon earth.

The number twelve is used in Sacred Scriptures to convey the idea of universality. There were twelve tribes of Israel, which signified the totality of the chosen people, and there were twelve apostles of the New Testament, which signified all the apostles in the universal Church. In the last days, before the destruction of the world, an angel shall be deputed to sign the children of God on their foreheads; and twelve thousand shall be signed of all the tribes; and this constitutes the full number of the elect. The duration of human existence shall be twelve thousand years. As there is no biblical chronology according to Baldwin, one of the best authorities on archaeology, we can premise that four thousand years passed away from the Creation to the Deluge; four thousand from the Deluge to the Redemption; and four thousand shall complete the Christian era; and thus the world will end about twenty-one hundred years from the present time.

CHAPTER IX.

ANTI-CHRIST. MIRACLES. PRODIGIES. BEAST SIGNIFIES SECULAR POWER. THE SEVEN HEADS ARE SEVEN RELIGIONS, AND THE TEN HORNS ARE TEN KINGDOMS. POSSIBILITIES AND FUTURE GLORY OF ASIA. ANTI-CHRIST SHALL REIGN IN THE TEMPLE OF SOLOMON. HIS REIGN SHALL LAST THREE YEARS AND SIX MONTHS.

THE age of Anti-Christ will close the reign of the Millennium. During a period of one thousand years Satan shall be bound, so that he shall not seduce the nations of the earth. This shall be a season of virtue, peace and joy. Iniquity will no longer sadden the heart of humanity, and darken the history of the world. Though the power of fiendish spirits shall be conquered, yet evil will lurk in secret places, and toward the close of that blissful era, the pride of the intellect and of the heart will unfurl the standard of revolt against the kingdom of Christ upon earth, and persecute the Church and the children that have been begotten in her womb and nurtured at her breast.

St. Paul writes to the Thessalonians: "Let no man deceive you by any means; for unless there comes a revolt first, and the man of sin be revealed, the son of perdition who opposeth, and is lifted up above all that is called God, or is worshiped, so that he sitteth in the temple of God, showing himself as if he were God. And now you know what withholdeth that he

may be revealed in his time. For the mystery of iniquity already worketh; only that he who now holdeth, do hold, until he be taken out of the way. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming; him, whose coming is according to the working of Satan, in all powers and signs and lying wonders, and in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore, God shall send them the operation of error to believe a lie." (2nd Thess., 2nd chap.)

The Apostle of the Gentiles here informs us that the "mystery of iniquity already worketh," and intimates that there was a special reason why the spirit of evil should not make a revelation of itself at that particular time. Undoubtedly the cause of this clandestinity was the general permeation of Christian thought among the multitude, and the constant triumph of the Church in the conversion of pagan nations. It would have been impossible, especially in communities entirely Christian, for the agents of Satan to create a revolt against the empire of the Gospel. Nevertheless the emissaries of hell were employed in disseminating the seed of error which would eventually fructify in open rebellion against the divinity of Christ and his holy mission.

During the Millennium, when the heart of the world is imbued with divine love, the vicegerents of Satan will operate clandestinely, until the time is ripe for the public proclamation of their sinister designs and the application of their demoniacal devices. He shall appear in all power and signs and lying wonders. Jesus says that those false Christs and false prophets "shall show great signs and wonders to deceive, if

possible, even the elect." This leads to the discussion of miracles upon which Christianity has been established.

When the prophecies of Israel were realized in the birth of the Messiah, the Jews, so long accustomed to supernatural evidence in support of their creed, looked for signs in corroboration of the divine character of the new doctrine. Although Jesus had cured the blind and the deaf and the lame, and recalled departed spirits to their corporal habitations, yet he ever referred to the miracle of the Resurrection, and emphatically designated his triumph over the grave as the confirmation of his divinity. In that, he performed the grandest miracle in the history of the world. Those who have pretended to be messengers from the throne of God to the human race, have endeavored to substantiate their claims with the exercise of miraculous power. Hence it becomes necessary to examine the nature of miracles.

A miracle is an event, discernible by the senses, which exceeds the force of nature, or is an exception to the natural law, in a particular case, by divine intervention. To resuscitate a corpse which has been deposited in the tomb for several days, to reanimate a decomposed body with the spirit of life, would be a miraculous event of the purest type.

Moreover, to perform an act without employing the requisite means, as to lift a heavy weight by a mere command, to heal a malady with the utterance of a few words, is a miracle. In these latter illustrations, there is no proportion between the means employed and the end accomplished. A body can be raised by the exercise of force, and a disease can be eradicated by the application of medicine; but there is no power in the human voice to effect one or the other.

We must draw a close distinction between a miracle and a prodigy. The latter is some phenomenal occurrence which surpasses our understanding, or which is done without any apparent cause. Now, as the laws of nature are diverse and intricate, many events may be accomplished by the agency of some latent force with which we are totally unacquainted.

Only the Creator can perform miracles, for since they are exceptions to natural laws, or occurrences that exceed the force of nature, they originate with a power that is not subject to nature. However, God may delegate this power to his creatures, who are authorized to act in his name.

In the Ancient Testament we read that Aaron threw down his rod, and it became a serpent, and the magicians of Egypt also threw down their rods and they were changed into serpents. The first case was an exercise of miraculous power, for transubstantiation requires a creative agency. Between nihility and reality there is an infinite space, and Omnipotence alone can span this chasm. The nature of a rod is entirely distinct from the nature of a serpent, and all the rods in the world can not make a serpent. Therefore, when the lifeless rod was replaced by the scaly serpent, there was a passage from nonenity to entity, and hence the change of the substance of one into the substance of the other was equivalent to creation, or, in philosophical language, it was creation *ex nihilo sui*.

But did not the pagan magicians imitate the divine messengers? We can not for a moment accept the opinion that God would endow the apostles of iniquity with the seal of Omnipotence, and, therefore, the stupendous feats performed by the Egyptian enchanters were either deceptions or prodigies. It is possible that the supposed transformation was an ocular delu-

sion. If we reject this theory, then we must explain the phenomenon by attributing it to the force of magic. The magicians, assisted by diabolical power, could have dextrously disposed of the rod, and with the rapidity of thought, transported a serpent from the jungles of Africa.

Again, we read that Jesus was taken up into a very high mountain, and the devil showed him all the kingdoms of the earth. As there were no high mountains in the vicinity of Jerusalem, we must presume that Satan conveyed Christ to some lofty eminence, such as Mount Everest, or that he instantaneously created a gigantic elevation, by collecting substances from remote parts of the earth, and forming, with them, a colossal mass. The latter hypothesis is more plausible, for the reason that there is no elevation on the globe that commands a view of all the kingdoms of the earth.

Perhaps the author of the Gospel refers to the civilized countries of that age. Even that supposition would include a territory extending from the region where the Atlantic flings its snowy billows upon the sandy beach, to the Caspian Sea and the Persian Gulf, and an elevation of several hundred miles would be required to bring that vast tract of land within the ken of the human eye. As there is no mountain on earth having that altitude, it is necessary to accept the opinion that the eminence where Jesus was transported, was formed by an instantaneous accumulation of pre-existing material.

Diabolical power exceeds every natural agency. Lucifer was the highest angel that adorned the royal throne. As the dazzling orb of day exceeds the stellar luminaries, whose glittering smiles are lost until the sable robes of night have hid the solar rays, so the

leader of the rebel bands surpassed in power, splendor and beauty all that mighty host that thronged the eternal halls, and encircled the King of the universe. By his fall, Satan has not lost his natural endowments, which exalted him above the noblest of the celestial choirs, and made him the highest creature in existence.

Man can create from pre-existing matter. Human skill has beautified the world with the productions of art. It has left its impress upon the sands of the Nile in the erection of temples, palaces and pyramids that have defied the storms of ages. It is displayed in the creation of great cities, the construction of railroads and canals, and in those steel-clad ships that brave the frowns of heaven and encounter the wrath of the deep. Human industry can execute marvelous feats, but it requires labor, time and patience.

Diabolical potency exceeds all the forces of nature. Archimedes enunciated a simple truth, when he stated that he could move the earth, if he had a lever of sufficient length, with a fulcrum and a place to stand. What the Greek mathematician could accomplish by the application of a natural law, Satan can effect by his inherent virtue.

Lucifer, if not trammeled in his operation by divine restraint, could extinguish the sheen of the sun, and hurl the stars through the wide domain of space. Therefore many feats apparently miraculous to the human mind may be prodigies executed by virtue of demoniacal agency.

St. John, in that grand vision, when the pearly gates of heaven were opened to him, and he beheld the golden palace and the crystal throne encircled with the four-and-twenty ancients, and an immense multitude of every nation and people and tribe and tongue

standing in awe before the majesty of the Eternal King; when the holy Evangelist was feasting upon infinite glories, and his soul was enraptured with divine bliss, he "saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like to a leopard; and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his own strength and power." (Apocalypse, 13-1.)

The beast, the personification of muscular strength, is the representative of secular power. The seven heads are seven religions, and the ten horns are ten kingdoms. The explanation given by the angel in the seventeenth chapter does not collide, but rather harmonizes with this interpretation. The celestial spirit informs the Evangelist that the seven heads are seven kingdoms, five of which have already fallen, one is, and the other is not yet come; and the beast is the eighth, but is of the seventh; and the ten horns are ten kings who have not yet received a kingdom, but shall receive power as kings one hour after the beast. Interpreters usually designate the Egyptian, Assyrian, Chaldean, Persian and Grecian monarchies, as the five fallen kingdoms; the Empire of Rome as the one extant when the Revelations were made; and the kingdom of Anti-Christ as the one to come. Therefore, they contend that the seven heads are seven secular governments, and not seven forms of worship, antagonistic to the divinely established creed.

The Bible does not specify the nature of these kingdoms, whether they be temporal or spiritual, and it is not contrary to Scriptural exegesis to maintain that the seven heads are seven religious governments, bodies or organizations, and are therefore called king-

doms, in the same sense that Christ calls his Church a kingdom. The five decayed monarchies are mentioned by the angelic expositor to signify five distinct forms of worship, (akin to the cults of those ancient nations) that shall oppose the reign of Christ in the last days of the world's history.

Why does the inspired agent proclaim that the beast is the eighth, but is of the seventh, unless he speaks of a religion that shall arise to destroy the Church of Christ, and, from its opposition to the reign of truth, shall partake of the nature of those creeds that, for thousands of years before the birth of the Messiah, dethroned God and apotheosized the darkest passions that ever defiled the human heart? Again, why does the angel say that the ten kings shall receive power as kings one hour after the beast? When the seven false cults shall obtain supremacy, the ten kingdoms into which the earth shall be divided, shall enroll themselves beneath the standard of the dragon, or Satan, and shall wage war against Christ and his chosen people.

As time brings about many changes, I feel diffident in attempting to designate the seven cults that shall oppose the reign of Christ upon earth towards the sunset of ages. The next two thousand years might astonish the world with the decline and the birth of religions. But at the present day we can mention seven enemies of Christian thought; and these, uniting their forces under the power of the beast and the dragon, might be the seven heads seen in the vision of St. John. The Buddhists, the Brahmins, the Confucians, the Mohammedans, are foes of biblical doctrines. To these we may add infidels, who repudiate divine revelation; atheists, who reject the idea of a Supreme Being, and Jews, who denied Christ, and are yet look-

ing for the Messiah promised by the visions that illuminated the faith of Israel.

The disciples of these religions will see in Anti-Christ the realization of their dreams. To the Buddhists he will be the most perfect type of humanity, the noblest product of their mysterious teachings; to the Hindoos he will be the incarnation of Brahma; to the Confucians he will be the Great Spirit, that inspired the ancient philosopher; to the Mohammedans he will don the character of the Prophet or Allah; to the children of Abraham he will answer the dream of their seers. Infidels will accept him as the Creator, and atheists will regard him as Nature personified.

I might omit the last two opponents of Christian sovereignty, and substitute in their places the Sintoists of Japan, and the fire-worshipers of Persia

The ten kingdoms, if we are permitted to speak with any authority from our knowledge of the world at the present time, may be thus enumerated: Europe, Asia, Africa, Australia, Canada, the United States, Mexico, Central America, and presuming the consolidation of the South American republics into two governments, we have a totality of ten kingdoms. Of course, this is a simple hypothesis, and the next two thousand years may effect many alterations in the geographical boundaries of countries, and the historical importance and national power of governments.

The beast seen by the Evangelist "was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Secular power, which shall be represented by seven kingdoms, inimical to the teachings of Christianity, is typified by a creature, resembling three distinct animals, and each animal is a figure of some characteristic of the Anti-Christian empire. The leopard, symbol of velocity and impetuos-

ity, represents the violence with which the agents of hell shall rush on to their own perdition, by the destruction of the vast fabric of morality. The bear is the symbol of roughness and severity, with which Anti-Christ will execute the mandates of the dragon, in the ruthless destruction of temples and shrines. The lion is the type of cruelty, and fitly represents the violence of Satan in persecuting the disciples of the Nazarene.

The attributes of Anti-Christ were revealed in a vision to Daniel under the appearance of four distinct beasts: "I saw in my vision, and behold, the four winds of heaven strove upon the great sea, and four beasts, different one from another, came up out of the sea. The first was like a lioness. And behold, another beast, like a bear, stood up on one side, and there were three rows in the mouth thereof, and in the teeth thereof. After this I beheld, and lo, another like a leopard, and it had upon it four wings, and the beast had four heads. After this I beheld in the vision of the night, and, lo, a fourth beast, terrible and wonderful and exceeding strong; it had great iron teeth, eating and breaking in pieces; it was unlike to the other beasts and had ten horns." (Dan. 7.)

The beast described in the Apocalypse has all the characteristics of the four beasts manifested in the vision to Daniel. St. John saw a beast with seven heads and ten horns; and the great prophet of Israel beheld four beasts, one of which having four heads, making a total of seven heads, and one having ten horns. The facts revealed in these two visions are identical, but expressed in different language, and illustrated with a slight difference in the imagery.

"I considered the horns, and behold another little horn sprung out of the midst of them, and three of the first horns were plucked up at the presence thereof;

and behold eyes like the eyes of a man were in this horn; and a mouth speaking great things." (Dan. 7th.)

The head is the seat of the intellect, and is, therefore, the ruling power in animals as well as in man. The head wills, directs, commands, and the members of the body obey. In the last days the seven great religions will direct the operations of governments against Christianity as an animal employs its horns in defensive and offensive combat. Religion will be the active principle, and secular power the passive agency, executing the nefarious edicts of Satan in the persecution of Christian truth, and in the exaltation of false worship, and in the deification of false teachers. The little horn mentioned by the prophet is Judaism, which shall be nationalized in the closing century of the world's existence in the repatriation of the Hebrew race to the land of their ancestors, and the restoration of the synagogue on the ancient site of Solomon's temple.

Juda shall be restored to the land of promise, and Anti-Christ, being personified in a son of Israel, shall aggrandize the national importance of that people, who will be recognized by all tongues as the chosen race. Neighboring tribes will seek the friendship of Anti-Christ, by swearing allegiance to his government, and his empire will grow until it shall embrace all Asia, and then he will assert his supremacy over the Continent of Europe and Australia; and thus shall be fulfilled the prophecy of Daniel.

"And he shall confirm the covenant with many in one week, and in half the week the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation and the end." (Dan. 9-27.)

This prophecy is confirmed by Jesus, who says that, "When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, sitting in the holy place, he that readeth let him understand." Although these two prophecies were accomplished forty years after the resurrection of Christ, yet their full significance will not be realized till the end of the world, when the sacred edifice of the chosen race shall be rebuilt, and Anti-Christ will assume his throne in the Holy of Holies.

St. Irenaeus writes that the arch-enemy of our souls will come, not as a just king, but being impious, unjust, lawless, he will come as a rebel, unrighteous, a murderer, and a thief, "summoning up the rebellions of the devil in himself, and while he setteth aside idols, to persuade men that he is himself God, he will exalt himself, the one Idol, containing in himself the various errors of other idols, that those, who, by many abominations, adore the Devil, may by this one Idol become slaves to him. And besides these things, he hath manifested that also, which in many ways hath been proved by us, that the temple in Jerusalem was made by the direction of the true God. For the Apostle himself in his own person hath called it distinctly the 'Temple of God.' In which temple the adversary will sit trying to exhibit himself as Christ." (Irenaeus' Works, p. 507, etc.)

The Jews having rejected the Son of God, and nailed him to the Cross, their temple was destroyed and they were expatriated, and for the last nineteen hundred years, they have been wandering over the earth, bearing visibly on their foreheads the curse of heaven's wrath. The characteristics of the Hebrew race are known to every people, and the impress of deicide is written on the visage of every son of Abraham.

They long for the age when the Messiah shall arrive, and recall them to the valley of the Jordan, the hills of Judea and the mountains of Israel, where they shall roam again amidst the vineyards of Engaddi, over the plains of Jericho, visit the city that fell into a heap of ruins at the magic sound of a trumpet, linger among the olive groves, and pluck the wild thyme from the banks that guard their streams, listen to the doleful music of the Dead Sea, kiss the tombs of their patriarchs, behold Sharon rejoicing in the golden wealth of grain, and watch the herds grazing on the verdant slopes. They long to gain possession of their ancestral kingdom, to rebuild its fallen cities, to replace the crumbling stones, to erect the temple of Solomon on the sacred mount where it arose in majestic splendor nearly three thousand years ago. They long to bring the treasures of the world, which they have accumulated through the silent centuries, to the land of their sires, and make Jerusalem what it was in the days of the Royal Prophet, when it was the most hallowed spot on the globe.

Therefore, ever looking for the Expectation of the nations, they fondly hope, in their exile, that a great king will arise for their deliverance; that the dream of their prophets will yet be fulfilled in the birth of a Redeemer, who will gather them from the four winds of heaven, and reinstate them in the Holy Land and make them the glory of nations. They will gladly accept Anti-Christ for the Messiah of Israel.

As the Son of Perdition, foretold by the Apostle of the Nations, will gain universal supremacy, as his empire is symbolized by the beast with seven religions and ten kingdoms, it is with certitude that I pronounce the opinion that the little horn springing out of the midst of the others, will be Judaism nationalized, and,

by a master stroke of policy, smiting down the other kingdoms in the assumption of governmental authority over the three contiguous countries of Europe, Asia and Africa. The nations in the Western Hemisphere will retain their autonomy, owing to the great distance lying between them and the dominant power of the Orient; but, nevertheless, they shall sympathize with the Anti-Christian movement of the conqueror, and lend their influence to the consolidation of his empire by the bonds of an alliance, which shall make Israel the mistress of the globe.

Since Palestine is to be the brightest star in the firmament of nations, and the councils of Jerusalem are to shape the destiny of governments, it follows, as a logical conclusion, that Asia, and especially the Levant, will be the center of intellectual and material progress. It may sound absurd to voice this opinion, as there is no indication at the present day of the coming preponderance of the East.

Who would have thought, four thousand years ago, that the eagle of progress would have perched upon the rocks of the Mediterranean and that the Phoenician Confederation would have become the sun of ancient civilization, shedding the rays of light upon every country from the land of frozen streams to the billows of the South Sea; bringing the blessings of commerce to Scotia and Scandinavia, exchanging the products of the Scilly Islands for the silks of China, and the furs of India for the amber of the Baltic, the fabrics of Cashmere for the gold of Arabia?

The generations that peopled the fertile plains of Syria and dwelt in regal magnificence upon the shores of the Tigris and on the borders of the Persian Gulf thirty centuries ago, never dreamed that the star of genius would arise, like a goddess, from the wild

Aegean flood that swept the rocks of Greece and covered every land and every wave with the glory of its sheen. They never dreamed that the wisdom of statesmen and the eloquence of orators would consecrate the Hill of Mars with immortal wreaths. They never dreamed that Athens would become the school of poets and philosophers; and that the bard of every clime and the muse of every age, would make a pilgrimage to the shores of Hellas to visit the sacred shrines where the loftiest inspirations were imbibed, and where every stone is consecrated by hallowed memories, and every clod contains the dust of faded glory; where the sigh of every wind and the wail of every grove, and the song of every wood, and the whisper of every tree, sound like the voice of sweetest lyres, the strains of silent harps.

If we study the history of civilization and the progress of our race, we observe that it has followed the path of the sun. Starting from the banks of the Euphrates, it lingered for many centuries around the cradle of humanity.

The Accadians, descending from the mountain dells of Elam, established their capital at Ur, where the magnificent ruins of the temple, dedicated to the worship of the Sun-God, still attest the wonders of their architectural achievements. The empire of Babylonia arose majestically in the fertile valley laved by the streams of Paradise, and the seat of power was adorned with all the wealth and genius of the age. The city founded by Semiramis, who employed two millions of laborers in its construction, was protected by a wall two hundred cubits high and fifty cubits wide, and furnished with a hundred brazen gates. The city was embellished with hanging gardens, even now regarded as one of the wonders of the world.

Let us leave those ruins of ancient temples and palaces, this emporium of the East, where the products of distant lands were bought and sold, this Mecca where modern genius wanders in quest of relics that attest the grandeur and magnitude of ancient civilization, where buried treasures are sought by archaeologists from the most populous and progressive cities on the globe, and pay a visit to the capital of Assyria. The spot where the famous hunter pitched his tent to rest his weary limbs, grew, in the course of centuries, to be the pride of the Orient, and the proudest ornament of the Tigris. It was sixty miles in circumference, encircled with a massive wall one hundred feet high, and so broad that three chariots could pass abreast on it, furnished with fifteen hundred towers, each two hundred feet in height, and embellished with every work of art that mental power and manual skill could produce.

The light of civilization waned in the Orient. The star of hope wandered across the heavens till its bright smile fell upon the borders of the Red Sea and the mountains of Egypt, and cities with temples and shrines and schools and libraries, sprung forth to embellish the banks of the Nile. The land of the Pharaohs became the sanctuary of science, and the astronomers of Memphis and Thebes passed their lives in contemplating the mysteries of nature in the light of dazzling spheres and the course of flaming orbs.

The ships of Phoenicia had scarcely borne the blessings of culture to Tunis, Algeria and Morocco, when the lyre of the Muse echoed among the rocks and crags of Boetia, and the world was flooded with golden beams of light from the shores of Attica.

The wolf-suckled twins built their throne on the borders of the Tiber, and Rome crowned her seven

hills with the laurels which genius had won from Mount Helicon to the land of Arabia and from the Syrian Gates to the Libyan desert.

For two thousand years, art, science, literature and philosophy did not pass the confines of the vast Roman Empire. The rest of the world was the land of the barbarian, and was only touched by the foot of civilized man, when the armed battalions of the Eternal City appeared beneath the imperial eagles, bent on subduing the sons of the forest with the mortal stroke of the blade, and of consecrating their native wilds in a flood of gory tears.

In the fourteenth and fifteenth centuries the Italian republics revived the splendor of Greece in her palmiest days, and the glory of Spanish power, starting from the rocks of Gibraltar, sparkled like the sun of the morning on the waves of every sea, and shone on every land, till Gothic supremacy was recognized from the gold coast of Africa to the gates of the New World. The destruction of the Invincible Armada in the wild tempest of the German Ocean sealed the fate of this mighty empire, and the glory of the Latin race was bequeathed to the nations of the North.

When Rome, Florence, Venice and Genoa were the proudest cities on the globe, cultivating every art and science, and conducting the commercial enterprises of European nations; when Leon and Castile were extending their dominions into the southern and western hemispheres; when Spanish marines were carrying the emblem of their country to distant climes, and bringing the blessings of civilization to tribes beneath the blue of other skies, England, Scotland, the Netherlands, and Scandinavia were yet clad in swathing bands, passing their years of infancy little thinking that the day was near at hand when they were to join

the concert of nations, and lead the world in the march of progress.

What has occurred in the past shall be repeated in the future. When Caesar planted the Roman eagles on the rocks of Britain, he never dreamed that, within the space of five centuries, the scepter would pass from the hills of the Eternal City to the waves of the Bosphorus; he never dreamed that in less than two thousand years the savage tribes that roamed over the purple-robed vales of Kent, hunting the wild deer and the wolf, and lighted their fires on the banks of the Thames to prepare their prey for the festive board, would emerge from the obscurity of nomadic life to the pinnacle of national glory, sweeping every sea, unfurling the banner of their empire beneath every sky, and, in the vast magnitude of their dominion, looking down with contemptuous pity upon those countries that once received the sanction of their laws from the shores of the Tiber. What marvels the future may reveal, no seer can foretell.

Starting from the land of Ur, civilization has moved westward for four thousand years, until it has crossed the Rocky Mountains and clad the Pacific waves in tints of golden light. The spirit of progress is spasmodic in its operations. It is confined by certain boundaries for centuries, when some great event gives it a new impetus, and, collecting the dormant energies of the race, it traverses over oceans and continents, and builds new shrines in the forest glades of new worlds. The Italian visionary dreamed that the gates of Cathay were wrapped in the sable clouds that brooded over the billows of the western main; and going forth from the port of Palos, he discovered that a vast continent lay between Europe and the land of his visions. The existence of the New World became

known to the Old, and the children of misfortune and the sons of toil left their desolate homes in the fatherland to ameliorate their condition amidst the savage wilds of the western hemisphere, and thus America was populated with a foreign element, that formed these republics and introduced a civilization which has no peer in the centuries of the past.

Greece had greater orators, philosophers, poets, sculptors and painters; Egypt had architects whose massive designs, constructed with mathematical skill, have never been equaled in modern times; the temples of Syria were master-strokes of genius; but none of these constitute the criterion of civilization. Mental and moral culture must be blended in the formation of human character, in the cultivation of the powers of the soul. The ancients have left grand monuments of intellectual advancement, but their moral codes were generally as degrading as their superstitious worship, and, therefore, I feel confident that the student of history will sanction the declaration that the civilization of our age is the concentration of all the triumphs of all the centuries.

Shall the march of progress terminate on the Pacific Slope? Shall it cross the main and invade the realms of the Mikado and the Celestial Empire, and roll onward, gathering strength with the passage of centuries, until it culminates in focalizing the civilization of all climes and all ages in the cradle of humanity? The triumph of physical, mental and moral advancement will not be completed till it has made the circuit of the globe, and has returned to the land of its nativity.

Heretofore the multiplication of the human race has been impeded by wars, famines, pestilences and diseases of various characters. The reign of the Mil-

lennium shall abolish war from the earth. The Garden of Eden shall bloom again in that age of grace, and all the sons of men shall live on its luscious fruits; and famine shall no longer fill the land with the victims of hunger. Luxuries being banished from every board and every home in the simplicity of a spiritual reign, and in the materialization of socialism, disease will be entirely eliminated. Besides, the science of medicine, which has made such rapid progress during the last decade, will be brought to perfection with the wonderful developments of the coming centuries, and it will be thoroughly equipped to meet, and combat, and conquer, and exterminate the worst form of pestilence. These weapons of defense being utilized against the ordinary foes of human life, the multiplication of mankind will be vastly accelerated, and in a few centuries the more densely populated countries will be constrained to seek new fields in the sparsely settled regions of the Orient. This impulse given to emigration will result in the development of the latent resources hidden in the unexplored territory of the Asiatic continent.

Western Asia was the birthplace of humanity. It was there our first parents roved along the banks of crystal streams, and reposed beneath the foliage of umbrageous groves, basking in the smile of heaven, standing in the presence of God, listening to his paternal voice, and conversing with the angels who came clad in sunbeams of glory to consort with them, and elevate their aspirations with stories of celestial joys. It was there, that the blight of sin first touched the human heart, and the breath of Satan tarnished the radiant soul of pristine man. It was there, that the first families of our race lived and toiled and suffered and died. It was there, that the original patriarchs

appeased the wrath of God with the odor of sacrifice, and taught their children to love and obey their Creator. It was there, that all supernatural visitations were made; the manifestations of divine anger in the flaming breath that consumed the cities of Sodom and Gomorrah; the apparition of angels to the Father of the chosen race; the apparition of angels to the sire of the twelve tribes of Israel; the apparition of angels to Lot; the apparition of an angel to Josue, to Agar, to Balaam, to Gedeon, to Elias the prophet, to Tobias. It was there, that God appeared to Moses in the form of a burning bush. It was there, that the great legislator of Israel changed the bitter stream, and made its waters like unto honey; that he transformed a hard rock into a silvery fountain. It was there, that God directed the footsteps of Israel by the shadows of a cloud and the light of a blazing column. It was there, that manna fell from the skies to satiate the hunger of the wandering tribes. It was there, that the Ten Commandments were promulgated amidst peals of thunder and flashes of lightning. It was there, that the heroic leader, who had conducted the enthralled multitude from the sands of the Nile to the valley of the Jordan, died and was buried. It was there, that a great stream was divided by the voice of a man and a mighty city fell with the echo of a trumpet. It was there, that martial angels led the hosts of Israel against the unholy tribes of Canaan, and crowned the children of the desert with laurels of victory and covered the camp of the heathen with defeat and disaster. It was there, a celestial spirit smote the power of Assyria, filling her tents with one hundred and eighty-five thousand victims, and chastised the presumption of an inspired king with the loss of a vast army. It was there, that the holy men of Israel spoke truths that were re-

vealed in illuminations from heaven, and foretold events that would transpire after hundreds of years. It was there, that Christ was born, lived until he grew into manhood, and delivered his doctrines and redeemed the world with effusions of his blood. It is there, that the aggregate generations of the world will be judged on the last day, for the prophet foretold of Christ that he "will gather all nations and bring them down into the valley of Josaphat. Let them rise and let the nations come up into the valley of Josaphat, for there I will sit to judge all nations round about." (Joel, 3.)

Civilization shall be highest in that part of the earth where the eventful history of religion will come to a close, and, thus, it is the city of Jerusalem where Anti-Christ will establish his temple and reign over the nations of the earth.

The Evangelist says that when the two witnesses have finished their mission "the beast that ascendeth out of the abyss shall kill them, and their bodies shall lie on the streets of the great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified." (11-8.) Now the great city, great because it shall be the mistress of the globe, is Jerusalem, for that is the place where Christ was nailed to the cross. It is represented by Sodom and Egypt on account of the abominations and carnal lusts that shall reign in it during the age of its supremacy.

This great city is identical with the Babylon described in the seventeenth and eighteenth chapters. There the Evangelist stated that he "saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." (17th chap.) Now we have seen in the eleventh chapter that the beast which ascendeth up out of the abyss shall

kill the two witnesses in Jerusalem, and hence this city must be the great Babylon whose wealth and glory and luxury and abominations are the wonder of the world. The angel shall exclaim: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every unclean spirit. Because all nations have drunk of the wine of the wrath of her fornications, and the kings of the earth have committed fornications with her, and the merchants of the earth have been made rich by the power of her delicacies. Alas! Alas! Alas! that great city, which was clothed with fine linen and purple, and was gilt with gold and precious stones and pearls. What city is like to this great city!" (Apoc. 18.) Every expression indicative of vast wealth and preponderance is applied to this great city, which, I have proved, is no other than the ancient Zion rebuilt, adorned and magnified.

There is no incongruity in the supposition that Asia will become the garden of the globe and Jerusalem the metropolis of the world. The possibilities of that vast continent exceed human imagination. It has the loftiest mountains, the grandest rivers, the most extensive tablelands, and the richest valleys in the world. Factories, operated by the torrents that sweep down from the rocks of the Himalayas, the Atlas, the Hindu Kush, Ural and other gigantic elevations, whose peaks are eternally clad in robes of white, would supply all nations with the wealth of their product. Odoriferous drugs are found in abundance. Its flora and fauna are beyond classification. Balsam, resins, dates, bananas, tea, rice, maize, wheat, oats, barley, rye, beans, peas, sugar-cane, cotton, pepper, tobacco, hemp, flax, cinnamon, orange and lemon trees, the olive, peach and nectarine, the apricot, the fig, mulberry and vine, are among the many products of those neglected

regions. Besides its flowers, fruits and cereals, Asia has unbounded wealth hidden in her vast mountains and extensive plateaus.

But I have spoken of Asia as a whole without entering into a dissertation of the natural resources of its separate parts. Leaving the thousands of square miles and millions of acres stretching between the Arctic and Indian Oceans and from Persia to the Island of Formosa, let us survey the western regions washed by the Mediterranean surge. In the land of the Saracen, describing the coast of Palestine, Bayard Taylor writes: "We rose on a dark and cloudy morning, and continued our way between fields of barley, completely stained with the bloody hue of the poppy, and meadows turned into golden mosaic by a brilliant yellow daisy." The author states that the plain of Esdraelon is a "picture of summer luxuriance and bloom. The waves of wheat and barley rolled away from our path to the distant olive orchards; a garden of orange, lemon, fig and pomegranate trees in blossom, was a spring of sweet odors which overflowed the whole land."

After giving a detailed account of this favored spot, the author states that if Palestine were restored to Christian hands, it would again flow with milk and honey.

Baldwin says that the soil of Arabia is prolific in every variety of fruit and grain, and that her mountains are pregnant with golden treasures and priceless gems.

Volney contemplates the desolation of Syria, and mourns over her faded glory! "And the history of former times revived in my mind. I remembered those ancient ages, when many illustrious nations inhabited these countries; I figured to myself the Assyrian on the banks of the Tigris, the Chaldean on the

banks of the Euphrates, the Persian reigning from the Indus to the Mediterranean. I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria, the warlike states of the Philistines, and the commercial republics of Phoenecia. Ah! whither have flown those ages of life and abundance? Whither vanished those brilliant creations of human industry?"

The angel of progress will again touch those solitudes with the magic wand, and the silent stones that have been scattered in a mass of ruins for ages, will leap forth into new creations, and thriving hamlets and villages, populous towns and cities, adorned with regal halls and stately palaces and majestic temples, will fill the desert wastes with life, joy, wealth and activity.

The character of Anti-Christ will be the opposite in many respects, to that of the Redeemer. Christ was the essence of simplicity; his adversary will be the personification of pride. Christ was born in obscurity and lived in poverty; his adversary shall spring from a royal family, and he will reign amidst all the splendor of a golden age. Christ was born of a virgin; his adversary will be the offspring of a scarlet woman. Christ was infinite sanctity; his adversary will be the son of perdition, as described by St. Paul. Christ was crucified on Mount Calvary; his adversary will reign in the temple rebuilt on the summit of Mount Moriah. The public career of Christ continued about three and one-half years; his adversary will rule the world and persecute the Church for forty-two months. This is plainly specified in the holy Bible.

The Prophet Daniel says that "The fourth beast (Anti-Christ) shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down and break it into pieces. And he shall speak words against

the High One, and shall crush the saints of the Most High; and he shall think himself able to change times and laws, and they shall be delivered into his hands until a time and times and half a time." (Dan. 7th.) A time, in biblical language, means a year, and times, used in the dual number, as it is here, signifies two years, and half a time is a period of six months, or half a year. The same idea, in different terms, is conveyed in the ninth chapter, where the Prophet says: "Know therefore and take notice, that from the going forth of the word to build up Jerusalem again, unto Christ the prince, there shall be seven weeks and sixty-two weeks. And after sixty-two weeks Christ shall be slain, and a people with a leader, that shall come, shall destroy the city and the sanctuary, and the end thereof shall be waste, and after the end of the war, the appointed desolation." (Dan. 9-25.) By a week, in the language of the prophet, is denoted as many years as there are days in the week, and therefore a period of seven years. Now he informs Israel that a period of sixty-nine weeks, or four hundred and eighty-three years, would elapse between the rebuilding of the temple and the coming of Christ.

Then, after speaking of the desecration of the synagogue by the Roman soldiers, he immediately refers to the reign of Anti-Christ, and the abomination of desolation which shall be enthroned in the Holies of the Holies. "And he shall confirm the covenant with many in one week." Seven years previously to the public exaltation of the son of perdition in the sacred temple, he shall proselytize among the children of Hebrew blood to prepare the way for his assumption of divine prerogatives, and his usurpation of spiritual and temporal dominion over the nations of the earth. "And in the half of the week, the victim and the sacri-

fice shall fail; and there shall be in the temple the abomination of desolation; and the desolation shall continue even to the consummation and the end." (Ibid.) Again we read in the twelfth chapter that "from the time when the continual sacrifice shall be taken away and the abomination unto desolation shall be set up, there shall be a thousand, two hundred and ninety days." (Dan. 12-11.)

St. John expresses the same fact in other words: "And there was given to him a mouth speaking great things, and blasphemies; and power was given him to do two and forty months." (Apoc. 13-5.) And this is confirmed in the twelfth chapter: "And a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."

The Church appears clad in the glory of Christ, and she represents the unchangeable and everlasting kingdom of God, whose children shall reign with their Master forever on the eternal hills, and quaff the never-ending joys that shall spring from the fountain of bliss. The Church is the empire of the just, and that empire is imperishable and immortal, for the souls of the predestined shall join the seraphic legions in heaven, and their lives will not be measured by centuries and ages, but they will be confirmed in the possession of immortal youth. This kingdom tramples on the moon, the symbol of mutability, the image of time, the figure of decay and death.

The moon was worshiped in ancient times as the queen of heaven, and its appearance in the vision of the Evangelist, signifies the exaltation of Christ over the divinities of pagan superstition. The twelve stars that encircle the brow of the woman are the twelve apostles, who adorned the Church with their virtue, glorified her

with their preaching, and confirmed their belief in her doctrine with the sacrifice of their lives.

The Evangelist in the same chapter relates that the woman travaileth in pain, and a great red dragon, having seven heads and ten horns, and on his heads seven diadems, stood before the woman ready to devour her child. And she brought forth a man-child who was Christ. "And the woman fled in the desert, where she had a place prepared by God that there they should feed her 1,260 days," a period of three years and six months.

The same period is designated in the fourteenth verse, in the language employed by the Prophet Daniel. The dragon "persecuted the woman, who brought forth the man-child. And there was given to the woman two wings of a great eagle that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent."

Daniel says that this period will be twelve hundred and ninety days, whereas St. John says that it will be twelve hundred and sixty days. "The discrepancy," says a Scriptural scholar, "is explained by the different modes of reckoning time among the various nations. The Jews counted their year by the motion of the moon and to make it agree with the solar year, added at the end of two years an intercalary month. It is very plain that the prophet, counting from the date of his vision, might have met with one or more intercalations according as it happened to fall this or that side of the time for such an insertion."

After designating the duration of the Anti-Christian reign as a period of twelve hundred and ninety days, Daniel says: "Blessed is he that waiteth and cometh into a thousand, three hundred and thirty-five

days." (Dan. 12-12.) It would seem from this that the world is to continue about forty-five days after the destruction of the beast and the triumph of Christianity over its enemies.

CHAPTER X.

THE INTELLECTUAL AND MECHANICAL POWERS OF THE ANTI-CHRISTIAN EMPIRE SYMBOLIZED BY THE TWO HORNS. LOCUSTS. HENOCH AND ELIAS SHALL RETURN TO EARTH AND CONVERT MANY PEOPLE BY THEIR PREACHING. THE NUMBER OF ANTI-CHRIST'S NAME WILL BE SIX HUNDRED AND SIXTY-SIX. FLYING SHIP. GOG AND MAGOG. VIALS OF WRATH. EARTH SHALL BE DESTROYED BY DESTRUCTION OF EQUILIBRIUM OF NATURAL LAWS. THE NEW HEAVEN AND THE NEW EARTH.

TOWARD the end of the Millennium, when the age of iniquity shall have infected the masses, the reign of Christ perishing in the hearts of his children, the curse of heaven shall fall upon the earth, and the glory of Eden shall fade as in the days of man's first transgression. The fertile valleys shall no more bloom with golden fruit, and every hill shall lose its verdure, and all the wealth of nature shall perish, and floral gardens will be transformed into fields of thorns and thistles. The world being densely populated, the prophecy of our Savior will be fulfilled in the reign of famine, and this shall be followed by pestilence. The evil passions of men will renew war, and earth will again become a bloody field of battle.

Anti-Christ, the conqueror of the globe, will have a mighty host at his command. "And the number of the army of horsemen was twenty thousand times ten

thousand." (Apoc. 9-16.) This would make an army of two hundred millions. This plainly proves that Asia will be the seat of that vast empire. Two hundred millions of warriors would call for more than one thousand millions of people. To-day the continent of Asia contains eight hundred and forty millions of people, and has an area equal to North and South America combined.

"And I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spoke as a dragon." (Apoc. 13-11.) These two horns signify a two-fold power, mental and manual skill, or science directing the works of mechanical art in secular aggrandizement. These powers will be utilized by Anti-Christ and his auxiliaries in the glorification of atheism, practically speaking, and the extermination of the revealed religion and the belief in the existence of a Supreme Being.

Scientists at the present day seem to have but one object in view, the falsification of the Bible. Infidelity proudly boasts that religion has been an insurmountable barrier to intellectual and physical development. Abandon the puerilities of the Bible, they say, study the laws of Nature, regardless of Scriptural facts, or the dictates of religion, and the human race will steadily advance toward the distant horizon, where the sun of science illumines every truth, and every mystery of the universe is exposed to the calcium light of day.

Science is likened unto a lamb, because it dons the garb of gentility; it is clad in the raiment of simplicity, and pretends to be the benefactor of humanity, the panacea for every ill that afflicts the race of Adam. It delves into the silent recesses of nature, and appropriates the secret treasures of the universe. It commands the lightning's flash, and sends it on missions

of love and mercy over oceans and continents. It transpares the opacity of the human body, and locates with precision the decayed flesh and the fractured bone. It vivifies and perpetuates the human voice, so that ears yet unborn can listen to the music that once thrilled the multitude with ecstacies of delight. It builds railroads, canals, bridges; establishes lines for rapid transportation over land and wave; brings nations together in the bonds of social and commercial unity; connects the antipodes and annihilates space.

In these innumerable and valuable benefactions, science assumes the character of a lamb, but in its spiritual virulence it resembles the savage nature of a dragon. The force of mind and matter, the works of the intellect, and the works of the hand, shall constitute the excellence of the Anti-Christian empire, and shall form the image of the beast.

"And he seduced them that dwelt on the earth for the signs which were given have to do in the sight of the beast. And it was given him to give life to the image of the beast, and that the image of the beast should speak, and should cause that whosoever should not adore the image of the beast should be slain. And he shall make all, both little and great, rich and poor, freeman and bondman, to have a character in their right hand or on their forehead." (Apoc. 13-14.)

Intellectual and mechanical power will make such marvelous advancements, and be brought to such perfection, that men will forget that there is a God, and in the vast achievements of art and science, will adore Anti-Christ as the personification of nature's noblest handiwork.

"And he did great signs, so that he made, also, fire to come down from heaven unto the earth in the sight of men." The philosophers of that age, the emis-

saries of Satan, the auxiliaries of the beast, shall swarm the land like an army of locusts. "And the shapes of the locusts were like unto horses prepared for battle; and on their heads were, as it were, crowns of gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as lions." (Apoc. 9-7.)

As the battle steed is impatient when he hears the bugle sound, and rushes on with impetuosity to the scene of carnage, trampling the dead and dying with his iron-clad hoofs, so these wiseacres that shall adorn the throne of Anti-Christ, and subvert, with the weapon of erudition the structure of revealed religion, shall go forth to destruction, little dreaming that the music of the cannon is the knell of death, that the smoky column is the funeral pall. Soft and effeminate, gentle and refined, they will resemble the fair sex; but yet their doctrine shall destroy the spiritual and moral life of the soul, and hence they are symbolized by the cruelty of lions that devour their prey with their teeth.

It is stated in the Bible that the unrighteous shall be marked with a sign, either on the forehead or on the right hand; that is, they will advance the cause of Anti-Christ with the power of their intellect or with the force of manual labor. But the just shall be designated with the sign of predestination. The Evangelist writes that the servants of God were signed on their foreheads, and that the locusts should hurt only the men who have not the sign. (Apoc. 7-3, 9-4.)

Ezechiel, in the ninth chapter of his prophecy, describing the day of wrath, says that he heard God, in a vision, speaking to the angel of vengeance, and enjoining the spirit to "Go through the midst of the city, through the midst of Jerusalem, and mark Thau upon the foreheads of men that sigh and mourn for all the

abominations that are committed in the midst thereof; and to the others, he said, in my hearing: Go ye, after him, through the city, and strike; let not your eye spare, nor be ye moved with pity. Utterly destroy old and young, maidens, children and women; but on whomsoever ye shall see Thau, kill him not."

Thau is the last letter in the Hebrew alphabet, and St. Jerome says that the sign placed upon the foreheads of the righteous was a mark resembling this letter, which was in the form of a cross. The cross being the symbol of salvation, was thus early employed as a sign of the predestined.

St. Paul says: "But God forbid that I should glory but in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world." (Galat. 6-14.) During the last persecution the disciples of the Galilean shall be recognized by the simplicity of their faith, the obedience of their hearts, and the holy sacrifice of their lives. While the adherents of Satan are engaged in demolishing the influence of Christianity, the just shall accept the teachings of the inspired volume, and conform their lives to its holy inspirations.

At the dawn of the Anti-Christian reign God will send Henoch and Elias to recall the Jews from the path of iniquity to the glorious inheritance promised to Abraham four thousand years ago. The holy city shall be trodden under foot "for two and forty months. And I will give unto my two witnesses, and they shall prophesy a thousand, two hundred and sixty days in sackcloth."

The Apostle of the Gentiles says that "by one man, sin entered into the world, and by sin, death; so death hath passed unto all men." The shadows of the tomb must fall upon the glory of every human life. How-

ever, Divine Omnipotence who "holds all things in the hollow of his hands" has made two exceptions to this law. Two men of the ancient world were translated to paradise before passing through the agonies of death and the mystery of the grave. God, wishing to convert the heart of all peoples, tribes and tongues, prolonged the life of Henoch and Elias, that he might send them before the end of the world as prophets to redeem the Gentile and the Jew. "Henoch pleased God and was translated to Paradise that he may give repentance to the nations." (Eccle. 44-16.) Moses says that "Henoch walked with God and was seen no more, because God took him." (Gen. 5-24.) The mission of this great man will be to proclaim the law of Christ to the descendants of pagan sires, who did not belong to the Abrahamic race.

That Elias was translated to heaven is evident from the inspired record. "And as they went on walking and talking, behold a fiery chariot and fiery horses parted them both asunder, and Elias went up by a whirlwind into heaven." (Fourth Kings, 2-11.) Nearly five hundred years previously to the birth of Christ, Malachias foretold that this renowned prophet would return again to the earth, to announce to the Jews that Jesus is the God of Abraham, Isaac and Jacob. "Behold I will send you Elias before the coming of the great and dreadful day of the Lord, and he will turn the heart of the fathers to the children and the heart of the children to the fathers." (Mal. 4-5.)

St. Augustine explains this passage by stating that when the prophet appears, he will expound the law in a spiritual sense, which the Jews now accept in a carnal sense, and that the children, comprehending the promises as they were understood by their ancestors, in the days of Moses, the heart of the fathers, in

their love for God and the Savior, will be given to the children, who will be thus like unto their sires in faith and obedience. (De Civit-Dei, Book 20, chap. 29.)

Moses and Elias appeared at the transfiguration of Jesus on Mount Thabor, to confirm by their presence that he who stood before the Apostles in radiant glory was the Messiah of the Ancient Testament.

That the Jews expected the coming of Elias before the end of the world is evinced by the query of the Apostles, who asked our Lord, "Why, then, do the scribes say that Elias must come first?" and this expectation of Israel was corroborated by the declaration of Christ, saying, "Elias indeed shall come and restore all things." (Matth. 17-10.) By these words Christ conveys the meaning that the mission of the prophet shall consist in recalling the sons of Abraham to the inheritance made to their fathers, and his posterity, but, on account of the iniquities of Israel, was taken from the Jews and given to the Gentiles.

"The children of Israel shall return and shall seek the Lord their God and David their king, and they shall fear the Lord and his goodness in the last days." (Osee 3.) "And it shall come to pass in that day that the Lord shall set his hand a second time to possess the remnant of his people. He shall assemble the fugitives of Israel, and shall gather together the dispersed of Judea from the four quarters of the globe." (Isa. 11-11.) "I will give you a new heart and put a new spirit within you. I will take away the stony heart. You shall be my people and I will be your God." (Ezech. 36-26.)

Forty centuries ago, in a far eastern land, fanned by the breath of the sweet zephyrs of the South Sea, shielded from the fierce blasts that sweep the sandy plains of Arabia, and the withering siroccos of the

Libyan desert, bathed in the brightest rays of the purple dome, and refreshed by the soft dews that distill from the serene skies of the Orient, forty centuries ago, in that ideal clime, there was born a man who was destined to influence the thought of all ages, and to color the history of every nation.

Wandering by night from the grotto of his nativity to the great city of Babylon, then the mistress of the world, he beheld the stars that decked the sable vault, and finally his eyes rested upon fair Venus. The scion of pagan blood, and educated under the influence of pagan dreams, he said, "Behold the God and Lord of the Universe!" The star passed from the horizon and set behind the distant hills, and Abraham exclaimed that this evanescent glory could not be the Immutable and Eternal Being. Shortly afterwards he gazed upon the full orbed moon as it came forth wreathed in smiles of softest radiance, and, conquering his incredulity, he paid homage to this newly risen Divinity of the skies in words of strongest admiration. But the moon vanished behind the mountain's crest, and the Father of Israel said that it, too, was like a fleeting shadow, and its splendor was of ephemeral duration. When the sun had risen above the rocks of the Elburz, and had kissed the pinnacles of Babylon with its rosy lips, he stood at the brazen gates of that famous city, and saw the multitude bent in adoration. Again he apostrophized the luminary of the day: "Wondrous orb, thou only art the Creator and Ruler of all nations! but thou, too, hastest like the rest to thy setting; neither then art thou my Creator, my Lord or my God!" From that moment the faith of Abraham in the Supreme Being was confirmed, and God called him to a new life, and promised that he would make his seed as numerous as the stars of heaven.

The Hebrew race has played the most conspicuous role in the history of religion, and the literature of the world is filled with its poetry and its triumphs. Starting from the land of the Chaldeans we trace it to Canaan, whither it wandered into Egypt. The story of its deliverance is the record of divine power exercised in behalf of an enslaved people, who were miraculously conducted from the sands of the Nile to the shadow of Sinai, and from the rocks of the desert to the Land of Promise.

When the sons of Pharaoh knelt before their silent gods, and the tribes of Canaan sacrificed their babes upon the altar of Moloch; when the bards of Greece hearkened to the voice of their divinities in the sigh of the woods and the whisper of the leaves, in the wail of the winds and the gurgling of the rills; when Rome presented her garlands to the temple of Mercury, and offered her vows to the throne of Jupiter, Israel worshiped the Ruler of the Universe, and the Holy of Holies was the sanctuary of the Most High.

For fourteen centuries the light of faith guided the sons of Abraham, and the voice of prophecy kept alive in the hearts of the Chosen People the hope of Redemption.

The civilized world is indebted to the Jewish people for the history of the creation and fall of humanity, and the promise of salvation through the blood of Bethlehem's Babe; for it was to the great legislator of that race that the Almighty made these revelations. The world is indebted to Israel for the life, character and laws of Moses; for the Psalms of David; for the poetic effusions of Jeremiah, the sublime thoughts of Ezechiel, the eloquent pathos of Isaias, the inspirations of Joel and the visions of Daniel. The world has received forty-five books of the Bible from Hebrew authors.

Let us remember that Christ was a Jew, and that his ancestry goes back through Jewish history to the time of David, a period of a thousand years. He was born, he lived, labored, taught and died in Judea.

He sanctified Bethlehem with the cry of his infancy; hallowed Nazareth with the innocence of childhood and the thoughts of manhood; consecrated Jerusalem with the voice of inspired wisdom; glorified Thabor with the splendor of his transfiguration; immortalized Calvary with the blood of sacrifice, and crowned Olivet with the shadow of his passage from earth to heaven.

He loved the Royal City, and when he gazed on her a few days before his crucifixion, he exclaimed in tears: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children together, even as a hen doth gather her chickens under her wings, and thou wouldst not!" God has promised to remember his beloved people in the last days of the world's existence, and Elias will come as a messenger from the skies, to remind the Jews that Christ is the Messiah of their prophets; that he is the God who veiled the land of Egypt with the mantle of death, and changed her rivers into bloody streams; that he is the God who fed their fathers in the desert with heavenly manna, and slaked their thirst with crystal fountains; that he is the God who proclaimed the Ten Commandments to Moses on Sinai's blazing peaks, and confirmed them with the rumble and roll and roar of the stormy welkin. Elias will remind the Jews that Christ is the God whose spirit inspired the wail of the prophets for the sins of Juda, and whose sorrow was revealed in the lamentations of the Seer over the desolation of the temple; that he is the God who chained

the war-dogs of the North and smote the giants of the South, and preserved Israel's fertile plains from the hoof of the battle steed; that he is the God who entered the Assyrian camp, and slew the martial hosts who had come to strip the Holy City of all its wealth and glory. Elias will proclaim that Jesus is the God who led the legions of Josue to the heart of Canaan, and drove the hostile tribes beyond the borders of Palestine; that he is the God who strengthened the arm of the Jewish maiden to strike the tyrant in his tent, and to place his bloody head upon the walls of Bethulia; that he is the God who will come in a few years to judge the living and the dead in the valley of Joshaphat.

The Scriptures inform us that the preaching of these two witnesses will be so efficacious that twelve thousand shall be signed of every tribe of Israel. (Apoc. 7.) As we have already seen, twelve is employed in Biblical language to signify a universal number. "The number one thousand," says an authority, explaining the Revelations, "stands for perfection, because ten are the commandments, and the ten being squared (cubically) or carried to perfection, gives one thousand. Three are the Persons of the Blessed Trinity, which multiplied by four gives twelve; and in the faith of the Trinity, either implicit or explicit, are the elect called from out of the four quarters of the earth. Thus the one hundred and forty-four thousand is the universality or perfect whole of the saints." Hence the twelve thousand signed of every tribe of Israel signifies the entire number of Jews and Gentiles that shall be saved by the preaching of Henoch and Elias, and this vast army of neophytes is the realization of the vision, when St. John beheld one of the heads of the beast "slain to death." (Apoc. 13-3.)

The emissaries of hell shall counterbalance, by the dissemination of error and the multiplication of their disciples, the accessions to Christianity by the proselytism of the celestial agents; and hence the Evangelist writes of the beast that "his death's wound was healed."

The influence of infidelity will be so supreme that it will penetrate every rank of society and monopolize every avenue of trade and industry. And no man can "buy or sell but he that hath the character, or the name of the beast, or the number of his name. Here is wisdom. He that hath understanding let him count the number of the beast. For it is the number of a man; and his number is six hundred sixty-six." (Apoc. 13-17.) St. Irenaeus says that as Noe was six hundred years old when he entered the Ark to escape the Flood which came to punish apostasy, and as the statue of Nabuchodonosor, for not adoring which Ananias, Azarias and Misael were cast into the flaming furnace, was sixty cubits high and six cubits wide, so Anti-Christ, who shall sum up all the apostasies and all the iniquities of past centuries, and whose reign shall announce the impending destruction of the world in flood and flame, is fitly represented by the number six hundred and sixty-six.

Taking the letters in the name which Anti-Christ will bear, according to the Greek notation, you get the number six hundred and sixty-six. Alpha, the first letter in the Greek alphabet, stands for one; Beta, the second, stands for two; Gamma, the third, stands for three; Delta, the fourth, stands for four; Epsilon, the fifth, stands for five; and so on with the other letters, each representing some number. Irenaeus says that among many other names Latini and Teitan, according to the Greek alphabet (and the Apocalypse was

written in Greek), have this number. Let us analyze the word Teitan:

Tau, the first letter in this name, stands for..... 300
The second letter, Epsilon, stands for..... 5
The third, Iota, stands for..... 10
The fourth, Tau, stands for..... 300
The fifth, Alpha, stands for..... 1
The sixth, Nu, stands for..... 50

Adding this column we have six hundred and sixty-six. The Bishop of Lyons writes that the name Teitan, which is the Greek spelling of Titan, "is most worthy of credit of all names which we have. For it both contains in itself the aforesaid number, and is of six letters, each syllable consisting of three letters, and it is old and withdrawn (from use); for neither of our own kings hath any been called Titan, nor any of the idols which are publicly adored among Greeks or Barbarians hath this name; and this name is thought among many to be divine, so that even the sun is called Titan by those who now prevail; and it hath in it a certain show of revenge, and of inflicting a penalty; in that he of whom we speak feigns himself the avenger of wrongs. And for the rest it is also ancient, and trustworthy and a royal, or rather, even, a tyrannical name. Since, therefore, this name of Titan has such a store of plausibilities, it hath however just so much likelihood, and that we may many ways infer that he who shall come may possibly be called Titan." (Irenaeus' Works, Ox. Ed., p. 521.)

When Henoch and Elias "shall have finished their testimony, the beast, that ascendeth up out of the abyss, shall make war against them, and shall overcome them, and kill them. And their bodies shall lie in the streets of the great city which is called spiritually Sodom and Egypt, where the Lord also was crucified.

And they of the tribes and peoples and tongues and nations, shall see their bodies for three days and a half; and they shall not suffer their bodies to be laid in sepulchers. And they that dwell upon the earth, shall rejoice over them, and make merry; and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth. And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven saying to them: Come up hither. And they went up to heaven in a cloud; and their enemies saw them." (Apoc. 9-7, etc.)

That the tidings of the death of the two prophets shall reach every part of the globe, and that all the nations shall come to view the remains, within the brief space of three days and a half, augurs for that age facilities of communication and transportation vastly excelling all the contrivances and inventions of locomotion known at the present time. Three days and a half constitutes eighty-four hours, in which time they will be able to encompass the globe, for the distance intervening between the antipodes is over twelve thousand miles, and as the messages conveying the information must travel to the remotest parts of the earth, and those receiving the news must return and see the corpses during the period that they are exposed to public gaze, the entire space would be equal to the length of the equator.

However, we can presume that telegraphic communications would almost instantaneously announce the victory of the beast over the apostles from the court of heaven, and, therefore, the three and a half days could be employed in traversing the semi-circumference of the globe. Yet this movement would rival

the rapidity of the lightning's flame, and the conclusion is forced on my mind that among the marvels of that wondrous age, the flying ship will become a reality.

Not only do I believe that a colossal machine, propelled by electricity, or some other force of an occult nature, possessed of subtle potency, will navigate the air, like the steel-clad steamers plough the waves, carrying thousands of human lives beyond the realms of floating clouds and fleecy vapors, into regions of rarest atmosphere; but I, also, maintain that science will shape aeronautic contrivances for individual purposes. In those days merchants can conduct business in New York or Chicago, and yet find no inconvenience in spending their evenings at their homes on Lake Erie or the peaks of the Rocky Mountains.

"And when the thousand years shall be finished, Satan shall be loosed out of his prison and shall go forth and seduce the nations of the earth, Gog and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea." (Apoc. 20-7.) Some writers have held that Gog is the sire of the Goths, and Magog the progenitor of the Persians, Tartars and Scythians. Others have concluded that these two names designate the nations of the earth. The former comprehends the hidden enemies of Christianity that lurk within the pale of civilization, and oppose the triumphs of revelation by the weapons of sophistry; and the latter implies the wild, untamed savages who openly antagonize the empire of the Gospel.

St. Augustine says that we should not confound these names with the Gelae and the Messegatae, a tribe of people of Thracian extraction who inhabited the wild forests of Bulgaria. But I contend there is reason to believe the Evangelist employed the names of these

savages to designate the cruelty and brutality of those who will persecute the Church in the days of Anti-Christ.

The Getae were a warlike people, and they defeated every attempt of Alexander and Pyrrhus, to conquer their land. They afterwards migrated to the north bank of the Danube, having the Dneiper on their east. They made frequent forays into the Roman Empire. The Romans called them Dacians, and their country received the name of Dacia, and they are represented by the authors of the Augustan era as a wild, ferocious and indomitable people. During the reign of Domitian, they conquered the cohorts of Rome in battle and they exacted a tribute as the price of peace. That they were the people mentioned in the Apocalypse is positively confirmed by Gibbon, in his history of the Decline and Fall of the Roman Empire. Speaking of the pass in Mount Caucasus, known to-day as the Tatar-topa, Gibbon says that "the Albanian and Iberian gates excluded the horsemen of Scythia from the shortest and most practicable roads, and the whole front of the mountain was covered by the rampart of Gog and Magog." (Vol. 4, p. 103.) Certainly there must have been a tribe that built this defensive wall and consecrated it with their name; and, as the region is not far from Wallachia, the last home of the Getae, it is probable that they are identical with the people mentioned by the historian.

The Prophet Ezechiel speaks of these names in reference to the persecutions of the Church. "Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal; and prophesy of him. And say to him; Thus saith the Lord God: Behold I come against thee, O Gog, the chief prince of Mosoch and Thubal. And I will turn thee about,

and put a bit in thy jaws; and I will bring thee forth and all thy army, horses and horsemen, all clothed with coats of mail, a great multitude armed with spears and shields and swords. The Persians, Ethiopians and Libyans with them. Gomer, and all his bands, the house of Thogorma. . . . And I will break thy bow in thy left hand, and I will cause thy arrows to fall out of thy right hand. Thou shalt fall on the mountains of Israel, thou and all thy bands, and thy nations that are with thee." (Ezechiel 38, 39.)

Mosoch signifies folly, and Thubal means all things; and they are employed to convey the idea that the prince thereof is the personification of all earthly vanity. The prophet classifies Gog and Magog with the Persians, Ethiopians, Libyans and Gomerites, and his testimony is confirmed by the authority of Josephus, who says that Gomer and Magog were sons of Japhet. "Gomer formed those whom the Greeks called Galatians, but were then called Gomerites. Magog formed those that from him were named Magogites, but who are, by the Greeks, called Scythians." (Antiquities of the Jews, part 1st, p. 20.)

In this place the Hebrew historian gives an account of the nations that sprung from the sons of Japhet, and he says that the descendants of that house inhabited all the land from Taurus and Amanus to the river Tanais in Asia, and along Europe as far as Cadiz.

In the book of Genesis Moses mentions the names of Japhet's sons: "Gomer and Magog and Madai and Javan and Thubal and Mosoch and Thiras."

St. Augustine says that Gog signifies that which is covered or hidden, and Magog that which comes forth from the place covered, or place of retreat. The former may be compared to a house, and the latter to

the inmate of the dwelling. There are nations in which we may conceive the devil inclosed as in an abyss, and he, going forth from there, may be considered as *de tecto* (from the place of concealment) and they as *tectum* (hidden). (De Civit. Dei, 20, cll.) To give a literal translation to the Latin phraseology of Augustine: Satan is supposed to be Gog, because he is hidden, and his malice clandestinely infests the masses, and the gentile nations of the earth is Magog, because they make a public proclamation of their hatred of Christianity by their overt acts of hostility.

The six seals are opened, and the history of the world, from the foundation of the Church till the day of Judgment, is revealed. The white horse is the symbol of Christ conquering the world with the weapon of the Gospel. The red horse is the type of war, which shall desolate the globe. The black horse prefigures the reign of famine, and the pale horse is the image of death, which shall follow the wake of pestilence. The breaking of the fifth seal discloses the altar of Christ adorned with the souls of the martyrs. The judgment of God in the destruction of the earth is portrayed in the opening of the sixth seal. The last seal being removed, the glory of the saints in heaven is manifested, and the kingdom of the just triumphing over the empire of iniquity.

The voice of the seven trumpets proclaims the punishments inflicted upon the guilty during the ages of time, but especially in the closing years of human existence upon the earth, when all the wrath of heaven shall be gathered into one bolt of vengeance, and cast upon the disciples of the beast, who have persecuted the Spouse of Christ.

The four angels who were bound in the river Euphrates are loosed and are prepared for "an hour

and a day and a month and a year to kill the third part of men." The valley of Euphrates is rich in every production, and, hence, this river is the symbol of peace and plenty, and it prefigures the tranquillity which sits enthroned upon the altar of luxury. But pride, ambition, avarice and lust are the products of wealth; and the four angels are these four passions begotten by the possession of earthly treasures.

It was wealth that made ancient Rome the cesspool of every vice. The proud city, whose regal halls were enriched with the trophies of every land, fell a victim to the passions which national glory and empire had engendered. She, who had conquered the world with the sword, and imposed tribute upon the tribes of the earth, was invaded, sacked and spoliated by the nomadic hordes from the frozen shores of the Baltic. In the days of Anti-Christ the passions of the heart, emerging from the four quarters of the globe, shall devastate the earth like the breath of the four tempests that sweep the clouds.

When Christ was in the hands of his enemies, he said this is your hour and the power of darkness. A few hours passed away. He was taken to the hill of execution amidst the taunts and jeers of the rabble, who had no faith in his pretensions. The nails were driven into his hands and feet, and, expiring upon the cross, he said, "Into thy hands, O Lord, I commend my spirit." The triumph of the Jews was at an end, for all nations proclaimed the divinity of Christ; and coming forth from the shadows of death on the third day, he confirmed his mission, established his Church; and while the remnant of Israel has been conquered by the Roman eagles, their temple and city have been destroyed and the children of Abraham have been

expatriated and dispersed, the empire of the Savior has been extended into every region of the earth.

When the prophets from the throne of God shall have been slain in the streets of Jerusalem, the adherents of the beast will rejoice, thinking that their triumph is complete. Henoch and Elias must die like other men because they are mortal; but the spirit shall enter into the bleeding bodies of the martyrs, and they shall ascend above the clouds unto their Redeemer, and then the tide of victory shall turn, and Omnipotence will champion the cause of truth in the destruction of Satan and his army."

"And at that hour there was made a great earthquake," like unto the seismic convulsion that announced the death of the Savior on the hill of Calvary. "And the tenth part of the city fell, and there were slain in the earthquake names of men seven thousand." (Apoc. 11-13.) Men of note and distinction who have advanced the interest of the beast shall fall by a stroke from heaven, and this shall be the beginning of woes.

Then the angels shall pour out the vials of wrath upon the heads of the guilty. The first shall afflict men with sores and ulcers, like those that tormented the Egyptians when Moses came armed with Omnipotence to deliver the Chosen People from earthly bondage. And the second angel shall transform the billowy blue into crimson waves; and the third shall pollute the fountains and the streams, and the rivers of the earth shall be changed into blood as in the days of Pharaoh. The fourth angel shall afflict men with heat; the fifth shall pour out his vial upon the seat of the beast, and the sixth shall curse the river Euphrates, the symbol of abundance; and death and famine shall fall upon the kingdom of Satan.

"And he shall gather them together into a place which in Hebrew is called Armagedon." (Apoc. 16-16.) This name signifies the hill of robbers, and is Golgotha, the mountain of execution, where the two thieves were crucified with Christ, who was robbed of his glory by a human tribunal, and condemned to perish as a malefactor.

"And the seventh angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying, It is done." These words were used by Our Lord when expiring on the cross, and they signified that the age of prophecy was at an end, that the mercy of God was consummated, that the history of Israel was finished, that the last revelation was made, that the Redemption of the world was complete. So the angel pronouncing the words, "It is done," shall proclaim the destruction of the great city, and the termination of Anti-Christ's supremacy, the exaltation of the Church, the glorification of the saints, the triumph of justice and the impending doom.

"And there were lightnings and voices and thunders, and a great earthquake, such an one as never had been seen since men were upon the earth, and the great city was divided into three parts; and the city of the Gentiles fell. And the great Babylon came in remembrance before God, to give up the cup of the wine of the indignation of his wrath. And every island fled and the mountains were not found. And great hail like a talent came down from heaven upon men; and men blasphemed God for the plague of the hail." (Ibid.)

From the day that the apostles of truth shall ascend unto the end of the Anti-Christian reign shall be a period of forty-five days, during which period God will turn the forces of nature, the weapons which have

been employed by Satanic spirits for the advancement of their cause, into arrows of destruction, into bolts of death, which he will hurl against the enemies of truth and justice.

In reading the story of Israel's flight from the bondage of Pharaoh, we see that Jehovah utilized natural agencies in scourging Egypt with plagues. Milman says that Sodom and Gomorrah were destroyed by a flash of lightning striking the cities, and the consequent ignition of the bitumen and sulphur veins permeating the underlying soil. "These inflammable substances, set on fire by lightning, caused a tremendous convulsion; the cities, the walls of which were perhaps built from the same combustible materials of the soil, were entirely swallowed up by the fiery inundation, and the whole valley became a dead and fetid lake." (Hist. Jews, p. 8.) The author quotes the opinion of Malte Brun, who says that "The valley of the Jordan offers many traces of volcanoes; the bituminous and sulphurous water of Lake Asphaltites, the lava and pumice thrown out of its banks, and the warm baths of Tabarich, show that this valley has been the theater of a fire not yet extinguished." (Ibid.)

When the wrath of heaven shall be poured out upon the earth, the Creator will employ the laws of nature as his ministers of vengeance. The globes are poised in space by the operation of two conflicting forces. Take a ball and throw it into the air at an angle of forty-five degrees, and it will move in a straight line a certain distance. When its velocity begins to diminish, it will descend in a curved line called a parabola. The ball, by the force of inertia, would move in that straight line forever at the same velocity, if it were not influenced by another force, known in physics as the force of gravitation. These two forces applied to

revolving bodies are called respectively the centrifugal and centripetal forces. The earth tends to move in a straight line in virtue of the centrifugal force, and inclines to the sun, the center of its orbit, in virtue of the centripetal force. These two forces being evenly balanced keep all those vast and numerous bodies in their relative positions.

If the earth should be impeded in its movement, the centrifugal force would be diminished, and the centripetal correspondingly enhanced, and the equilibrium being destroyed, this planet would depart from its orbit, and rush on, with ever-increasing speed, till it would collide with the sun.

In your childhood you have experimented with a sling whirling the stone around a circular space till it acquired sufficient momentum to carry it a great distance. Impede the velocity of the stone above your head and it will fall. When one end of the string is detached from the hand, the stone flies off in a tangent. The former represents the centripetal and the latter the centrifugal force. A bucket of water whirled around in the same way will retain the fluid when directly above the head, with the opening toward the ground; for, in that case, the centrifugal force outweighs the centripetal force. Poise the bucket above your head for an instant, and you thereby destroy the centrifugal force, and the centripetal not being counterbalanced, the water rushes out.

Science teaches us that the globes are constantly casting off ponderous masses, by the operation of centrifugal force, which float around until they collide with some other bodies. It is the opinion of the ablest astronomers that the planets were formed by the force of gravity mutually attracting the atoms that filled the universe, into large masses; and these again whirl-

ing through space hurled forth other bodies, that took their places in the planetary systems. It is possible that the constant action of these forces may eventuate in the destruction of that equilibrium essential to the maintenance of harmony among the spheres. This may occur, by Providential preconcertion, simultaneously with the end of the world and the last Judgment. However, I do not pretend to sustain this hypothesis with any arguments, but merely submit it to the opinion of my readers; and, for the present, I will attribute the destruction of the earth to the immediate intervention of divine power.

When the hour of annihilation arrives, God will put forth his hand and stop the spheres, and the "eternal dances of the skies" will end in the clash of the orbs, planet striking planet and system rolling into system, till the universe shall be extinguished in burning flames. Isaias, foreseeing the end of the world, exclaims: "A visitation shall come from the Lord of hosts in thunder and with earthquake and with a great noise of whirlwind and tempest, and with a flame of devouring fire." (Isa. 29-6.)

Heat rarefies the atmosphere and causes it to ascend, while the air from the cooler regions rushes in to fill the vacancy, thus causing winds, tempests, tornadoes, hurricanes. Storms are usually more frequent and violent in summer than in winter; for when the rays of the sun strike the earth vertically, great heat is engendered at that point, thus creating atmospheric disturbances, which result in whirlwinds and cyclones. Radiant heat diminishes in intensity as the square of the distance from the radiating body increases, and vice versa, it increases as the ratio between the squares of the distances increases. According to this law, should the earth approach within forty-six millions of

miles from the sun, it would receive four times the amount of heat from that orb than it does at present; for the ratio between the squares of ninety-two and forty-six millions is four. We are therefore justified in concluding that the terrific storms that shall accompany the annihilation of this planet, shall be produced by the approximation of the heavenly bodies.

Not only does the prophet state that the last day will be accompanied by tempests and whirlwinds, the effects of the unequal ponderosity of the atmosphere, but, also, with flames of fire. "For behold the day shall come kindled as a furnace, and all the proud and all that do wickedly shall be stubble, and the day that cometh shall set them on fire." (Malach. 4-1.) St. Peter confirms this prophecy. "But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence; and the elements shall be dissolved with heat, and the earth and the works that are in it, shall be burnt up. Seeing then that all things are to be dissolved, by which the heavens, being on fire, shall be dissolved, and the elements shall melt with the burning of the fire." (2 Peter 3-10.) What other significance can be attached to the language of the Scriptures, but the explanation that the universe shall be annihilated by the suspension of the laws that direct the movements of the celestial spheres, by destroying the equilibrium of the centripetal and centrifugal forces?

The Prophet Sophonias writes that "That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds." (Soph. 1-14.) Clouds are formed by evaporation, and this is enhanced in proportion to caloric intensity. Therefore as the earth approximates the sun, the center of its

orbit, the source of heat, the solar rays reflecting upon the oceans with ever-increasing force will transform the waves into dense, sable clouds, that shall roll up in such volumes that the light of heaven shall be intercepted, and the shadows of night shall encircle the globe.

This fact is expressed by the voice of Joel, who says that "The heavens are moved; the sun and moon are darkened; and the stars have withdrawn their shining." (Joel 2-3.)

Our Divine Lord speaks of the signs in the heavens, and he informs us that distress shall not only seize the nations of the earth, but a wail of sorrow shall come from the deep, and the restless waves shall howl in despair, and weep over the desolation of nature. "And there shall be signs in the sun, and in the moon and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come upon the whole world, for the powers of heaven shall be moved." (Luke 21.)

The fury of the deep is engendered by tempests and tides, and the potency of both these agencies shall be multiplied by the causes which I have advanced. Tides are chiefly produced by the attraction of the moon, and, to some degree, by the attraction of the sun. The force of gravity, like the force of radiant heat, decreases as the square of the distance increases. If the earth were only one-half the distance from the moon, the attraction would be four times greater. The spring-tides in the Bay of Fundy reach a height of seventy feet. When this planet approaches its satellite, the tides will become terrific, rising several hundred or a thousand feet high, and the roaring of the sea, produced by this mighty movement of the waves,

will send terror into the hearts of men, and they shall wither away in fear. "And immediately after the tribulation of these days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven." (Matth. 24.)

The Evangelist says that fire came down from out of heaven and devoured the enemies of Christianity, "and the devil who seduced them, was cast into a pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night forever and ever. And I saw the dead, great and small, standing in the presence of the throne, and the books were opened, and the dead were judged by those things which were written in the book according to their works." (Apoc. 20.)

After the triumph of Christ over the agents of hell, the destruction of the world, which shall be done to purify the domains of creation from the pollution of human iniquities, and in attestation of divine hatred of sin and its authors, the angel of doom shall sound the reveille, and all the generations that have peopled the globe shall arise from the slumber of ages, clad in the robes of living flesh, the flesh of their mortal existence, and appear in the valley of judgment.

"And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them, and hell and death were cast into the pool of fire. This is the second death." (Ibid.) Death here signifies those who passed out of this life in a state of mortal sin, and hell is used to designate the army of fallen angels, the demons whose malice is eternal. By metonymy, death and hell denote the lost souls and the doomed spirits. This interpretation is given by St. Augustine, who says that the first resurrection is the spiritual birth, by which we become members of

the mystical body of Christ by the infusion of sanctifying grace; and the second resurrection shall take place on the day of judgment, when the soul shall be wedded to its earthly companion by the magic kiss of immortality. The first death is the loss of spiritual life by the commission of grievous sin; and the second death is the eternal damnation of soul and body at the end of the world. (De Civitate Dei, book 20th, chap. 6-7.)

The great doctor of the African Church supports this interpretation by several passages from the New Testament. When Jesus said, "Let the dead bury their dead," he commanded his disciples to separate themselves from sinners, and let those who are dead in sin bury those who are dead in body. St. Paul says that "Christ died for all; that they also who now live may not live to themselves, but unto him who died for them." (2 Cor. 5-15.) These words show that before the redemption of Christ the world was dead in sin, and the acceptation of life from him was the first resurrection. Our Savior said: "Amen, amen, I say to you that he who heareth my word and believeth him that sent me, hath everlasting life." (John 5-4.) That Christ here speaks of a spiritual resurrection through grace is evident, when he attributes life to the working of faith. This is still further confirmed by the words of the following verse: "Amen, amen, I say to you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Since he spoke of the time in which he was corporally on earth, he must have referred to spiritual regeneration and resurrection from the grave of sin by the grace attached to his holy doctrines.

St. Augustine proves, by a quotation from St. Paul, that those who are buried with Christ, are also

called dead, that is, dead to all allurements of the flesh, to all the fascinations of the world. The Apostle writes to the Colossians: "For you are dead; and your life is hid with Christ in God." (3-3.)

The Bishop of Hippo says that the sea, on account of its fluctuability, is a symbol of this world, and from the Scriptural application of the word *dead*, to the just as well as to the unjust, concludes that the phrase in Revelation, "the sea gave up the dead that were in it," signifies all those yet living upon earth at the end of the world, whether they be the children of light or the children of darkness. (De Civit. Dei, book 20, chap. 15.)

"And I saw a new heaven and a new earth, for the first heaven and the first earth was gone, and the sea is now no more." (Apoc. 21-1.) St. Augustine says that those qualities of heaven and earth, which are adapted to mortal bodies, being destroyed by fire, the substance shall remain, and the world will be thus renovated and made agreeable to glorified humanity. (Ibid, chap. 16.) Leaving aside the opinions of the Fathers and other writers who have made a special study of this question, I wish to offer my personal theory in reference to the eternal condition of material, animal and human existence.

It is now the general opinion among scientists that the earth was originally a globe of fire cast off by centrifugal force from some larger body. In the general destruction of nature, in the collision of the heavenly bodies, all the floating spheres shall be gathered, according to their systems, into one mass of matter. As the forces which direct the movements of the world shall not change, we may presume that new creations will take place in the slow process of ages. The sun revolving on its axis, will hurl forth

balls of fire which will become new planets and globes in the vast solar system. And thus the lonely spaces, left desolate by flaming billows, will be re-peopled, and millions of brilliant orbs will roll out into the firmament with the passage of centuries.

If the theory of evolution is a scientific fact, I see no reason why this process should not be continued forever, begetting new creations which shall develop into new orders of rational beings, bearing a similitude to the human race. Presuming that this hypothesis is in consonance with the dictum of modern science, and not antagonistic to Biblical teachings, we can advance still further in our speculations.

If matter is endowed with the germs of life and the power of generation, will not each period of mundane existence be characterized by the formation of higher types of creation? By a period I refer, in this place, to that indefinite age intervening between material existence in chaotic confusion to its ultimate development in the formation of perfect order and in the realization of all its possibilities, and its return to the original condition. I maintain that new worlds will be formed from the wreck of the universe; that other suns shall beam in the heavens; other earths shall rejoice in the wealth of their hills and the beauty of their vales; other races of intelligent creatures will people the globes, each nobler and grander than the preceding, till every atom that floats in space will be endowed with spiritual life.

What other motive could God have had in creation except the manifestation of his glory and the diffusion of his love? Inert matter can not proclaim the glory of the Creator, for being devoid of reason, its homage is senseless and without value. Affection can be lavished on those creatures only which can

appreciate and return the affection; and as rational faculties are required in the discharge of these functions, nothing less perfect than intelligent existence can be the object of divine love. Therefore the language of the wise man, that "God loveth all things that are" (Wis. 11-25), contains a prophecy relating to the embryotic potentiality of matter, and the exaltation of material creation to the empire of reason.

The voice of inspiration arises from the lips of the young men of Israel walking in the midst of raging flames, invoking the heavens, with the sun and moon and stars, and every shower and every dew, and heat and cold, and ice and snow, light and darkness, day and night, seas and rivers, hills and mountains, and the whales of the deep and the fowls of the air, and the beasts of the earth, and every power and force in the universe to "bless the Lord; praise and exalt him above all forever." (Dan. 3.) This song is the proclamation of the rational possibilities contained in matter; and the day will come when springs and fountains, sky and wave, lights and shadows, clouds and tempests, will pour forth their voices and lift up their hands in rational prayer and praise. (Habacuc 3.)

I, also, maintain that the other planets are inhabited, for the reason advanced in these pages in substantiation of the opinion of eternal evolution. God never filled those unmeasured realms of space with dazzling globes and glittering spheres for the purpose of displaying his creative skill. His object in calling them into existence was undoubtedly the realization of intelligent creation to love and praise and glorify him forever. The earth is an insignificant speck in the arena of space, and I can not think that Infinite Wisdom would adorn this planet with rational beings, and deprive the myriads of other worlds of the higher types

of creation. Perhaps those distant orbs are peopled with creatures as far above the human race as the latter exceeds the lowest order of irrational life.

This hypothesis is not inimical to the doctrines of Revelation, nor does the Sacred Volume discountenance any of the theories which I have advanced in this work. The Bible deals only with the race of Adam. As Dr. Zahm has ably proved, it is not antagonistic to the tenets of inspiration to suppose the existence of a pre-Adamitic race, and I see no reason for concluding in favor of a new order of creatures endowed with body and soul, who shall inhabit the newly made earth.

Grass seed sown in a field increases with each year, until the soil is entirely exhausted. Enhance the fecundity of the land, by the application of fertilizing substances, and it will generate an abundance of vegetation. The first ages of animal life produced gigantic species, which are now disappearing, many having already become extinct, because the prolific powers of the earth are waning, and its possibilities are well nigh extinguished. With the dawn of the new creation, the fecund energies of nature will be multiplied, and a new, a higher and grander species of beings will emerge from land and sea.

I believe that space is infinite. If it be limited, it must be bound by some material object. But every particle of matter must exist in space, and, therefore, space would encircle space till we are lost in zones illimitable.

We are taught by the voice of inspiration that eternal beatitude consists in knowing and loving God. But God is infinite truth and infinite goodness, and in knowing and loving God, we are exercising the noblest powers of the soul. The soul is ever seeking truth

and ever searching for goodness; and in its glorified state, knowledge and love will engross all its energies, direct all its actions. The Infinite Mind contains the archetypes of creation, for the idea of every created being is in the mind of its creator. The design of a palace is contained in the intellect of the architect. The noblest work of human skilll is the materialization of the original concept of the mind that planned the building. The temple of nature, the vast dome of the heavens, studded with solar orbs and tinted with stellar rays, are the externalizations of ideas that forever existed in the mind of God.

Therefore, in knowing God, we are familiarizing our minds with the works of creation, with the laws of the universe, with the mysteries of nature. But the study of concepts is merely theoretical knowledge, and the human soul is not satisfied with this. We read descriptions of foreign countries, and view photographs of gorgeous palaces and colossal temples; but still we long to visit those places, and pass through those famous buildings; and it very frequently occurs that the reality far surpasses our anticipations. There is such a difference between practical and theoretical knowledge.

In heaven the blessed spirits will not only gaze on the Infinite Mind, but will roam eternally through those vast fields of light, and become conversant with the glory of creation in its external form. Whatever the soul can not comprehend in the mysteries of the globes will be explained by consulting the mind of the Creator. If we go into a flower garden for the purpose of studying the science of botany, we will take our text-book with us; and whenever we meet with a plant of whose properties we are ignorant, immediately we refer to our text-book. Likewise, in reading the mys-

teries of the stars, we shall refer to the Lord of Creation.

God is the book of nature and those radiant worlds the school of the universe. As the divine intellect is infinite, and is filled with an infinite variety of concepts, and as millions of these have been realized in the creation of suns innumerable with their systems in the illimitable domains of space, the angelic spirits and the souls of the just will have a field of operation for mental exercise which shall not be exhausted in the endless ages of eternity.

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